

WESTERN RECORDER

Southern Baptist Seminary
Library
Free
2826 Lexington Road



THIS recent picture of a Jewish mother and father with their child travelling across the hills of Judea, is a vivid reminder of the journey from Bethlehem to Egypt of Joseph and Mary and the Christ-Child, in the long ago, following the command of the Lord, "Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word."—Matthew 2:13.

WESTERN RECORDER

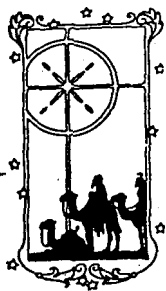
"Earnestly Contend for the Faith Once for All Delivered to the Saints."—Jude 3.

VOL. 109

LOUISVILLE, KENTUCKY, DECEMBER 19, 1935

No. 51

The Incarnation—J. E. SKINNER, Jackson, Tenn.



"BEHOLD, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa. 7:14). "And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us'" (Mat. 1:21-23).

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Mat. 1:18).

"And she brought forth her first born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were, in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord' . . . 'And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men'" (Luke 2:7-14)!

"In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made by Him (The Word); and without Him was not anything made that was made. In Him was life (from the beginning); and the life was the light of men" . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory the glory as of the only begotten of the Father), full of grace and Truth" (John 1:1-4, 14).

"Wherefore when He cometh into the world, He saith, 'Sacrifice and offerings thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure.' Then said I, 'Lo, I came to do thy will, O God'" (Heb. 10:5-7). "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. 1:16-17).

The only explanation I have to offer for beginning this discussion

of the Incarnation with this array of Scripture is, (1) I am not concerned about a theory, but a fact. (2) I am not interested in a mere sermon, but a real message from God. (3) I have no desire even to argue the question in this connection, but to present the Truth upon the subject and let the Holy Spirit do His own arguing, if argument is needed. And in the foregoing Scriptures the fact of the incarnation is clearly stated, a message from God is distinctly proclaimed, and the Truth is so clearly revealed that only the unbeliever in the authority of the Holy Scriptures can question it for a moment.

I

ALTHOUGH mysterious beyond human comprehension, the Fact of the Incarnation of the Son of God is forever settled in the mind and heart of every genuine believer in Jesus—in his mind by the fully accepted testimony of Holy Writ, and in his heart by the witness of the Holy Spirit Who has written it there in a vital Christian experience, which he knows for himself and not another. When the Word of God declares it in unmistakable terms, not once, nor twice, but by every writer of the Old Testament and the New—although once for us would have been sufficient—our minds are forever at rest; and when the Holy Spirit takes "the things of Christ" which have been written in the Word of God, translates them by His own testimony and power into a living personal experience with Christ, our hearts are forever at rest upon the two-fold witness to the incarnation.

We know that such an experience of "Christ in you the hope of glory" would have been forever impossible if He had not been the Eternal Son of God—"the only begotten of the Father." "Immanuel . . . God With us." Our approach to the subject is not in "the wisdom of the world," but "in the power of God," and when Isaiah and Matthew tell us that "a Virgin shall conceive and bear a Son," and that "His name shall be Immanuel, God With us," it is in perfect accord with our experience with Him; and when they tell us that "He was begotten of the Holy Ghost," the same chord is struck within the soul by the Holy Spirit and there is perfect harmony there.

Why should it be thought a thing incredible that the Creator of the universe should create for Himself a human body and soul in which to reveal Himself to His prodigal world of mankind? and why should the mind of a rational creature be staggered at the miraculous conception of the Son of God when any miracle is but natural in the presence of the Creator? Every other revelation of Himself to His fallen creatures had failed and is still failing to bring them back to Him. Why should He not "in these last days have spoken unto us by His Son," the Eternal "Word made flesh?" "No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him," and there is no other way of knowing God but through the mediation of His Son, for He is the "one Mediator between God and men."

Alas, alas, for those who seek to know Him in any other way! And yet the burning words of old Simeon are as true of the present



generation as in the days of His earthly ministry, of thousands of Gentiles as well as of the Jews who "stumbled" at the incarnation of the Son of God. "Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against" (Luke 2:34).

Mark the words: "THIS CHILD"—"A Son" Who was "begotten of the Holy Spirit;" a Son Who was born of "a Virgin" mother—the "Only Begotten Son of God." Millions have "risen" with Him to the sublime heights of eternal sonship in the family of God, while other millions have "fallen" over the "mystery of godliness" as revealed in the Incarnate Son of God, "Who was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). Let it be forever remembered that to reject "THIS CHILD," as "The Only Begotten Son Of God," is to reject God Himself, and the "Good Tidings of Salvation," and salvation itself, for everything in Christianity rests upon THE FACT of the Incarnation.

II

LET us come now to search our own hearts as to whether or not we have heard God's Message concerning His Son, and through His Son to our own hearts. Let us again make our journey back to Bethlehem, "the city of David," behold the scene enacted there over nineteen hundred years ago as though it were to-day, and with bowed heads and reverent hearts hear what God has to say about what is happening there. We shall not have time to hear it all, for forty years of earnest listening and pondering finds this poor scribe only a little child still lingering at His feet to hear more. But we may hear enough of what He says to determine whether or not we have heard with a living faith. There they are—"The Babe wrapped in swaddling clothes, and lying in the manger; "Mary, the mother, and Joseph. Is the scene real to you? If it isn't, you may as well be excused from the scene. If it is real to you, then stand right close to me as we listen together, for it is perfectly real to me, and I want to hear God talk to us about it.

Listen: "Behold, a Virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isa. 7:14). "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit" (Matt. 1:18). "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). "This is my beloved Son, in Whom I am well pleased, hear ye Him" (Mat. 17:5). "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

All this is He saying to us, and a thousand times more, both in the Old Testament and in the New—by the voice of the prophets, through the tongues of angels, by the apostles, who "were eye-witnesses of His Majesty" and heard the voice of God" from the excellent glory, "This is my beloved Son, in Whom I am well pleased" (2 Pet. 1:16, 17). If this vision is real to us, and the words of God are faithful and true as to its meaning; and if the Christ, concerning Whom God has so abundantly spoken, has, through faith in His atoning merits, been admitted to His rightful place in our hearts as Saviour and Lord, then we have the additional testimony of the Holy Spirit, "bearing witness with our spirits that we are

the children of God" (Rom. 8:16), for "he that believeth on the Son of God hath the witness in himself" (1 John 5:10).

Each must accept or reject God's message for himself. I have borne my own witness, that to me, Jesus Christ is the Son of God. "But the witness of God is greater: . . . And he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (1 John 5:9, 10).

III

WHETHER it has been pleasing to us or not, the Truth concerning the Incarnation of the Son of God has been presented as He Himself has declared it. And whether we know it or not, every other Truth of Holy Writ rests securely or insecurely upon this foundation. Destroy this foundation and you have nothing left upon which to stand. The Word of God itself as at stake, for He declares it times without number. It is nowhere argued in the Word of God, but is everywhere taken for granted as fundamental to all other Truth of Divine Revelation.

It is clearly assumed that if Redemption is a necessity, God Himself must come to the rescue; that if reconciliation between a thrice Holy God and His sinning creatures is needed, a Mediator must come between, and that such a Mediator must represent both God and man, and do so with the PERFECT nature and understanding of both. It follows as an inescapable conclusion that such a Mediator is at once both God and Man—combining in Himself the nature of Perfect Humanity—"Son of God" and "Son of Man"—"IMMANUEL"—"GOD WITH US."

Painful and severe as it may seem, to reject this Truth is to reject all, and reduce in one's thinking the whole of Christianity to a mere philosophy of life, and place it upon a common level with the Pagan religions of the world. To all such thinking man is not a hopeless sinner if a sinner at all; God is not offended at man's sins and no reconciliation is needed; man is his own redeemer—if redemption is needed—and the work is to be accomplished through self-correction and self-development. If it takes the form of the lower levels of Paganism and a sacrifice is needed, it is within the power of the sinner to offer it, but in principle it is the same from top to bottom—man is his own Saviour, if a Saviour is needed.

To all such thinking "A NEW CREATION" is not needed, because the old creation can perfect itself through a natural process of spiritual evolution; the New Birth is not an individual necessity, and there are no "NEW CREATURES IN CHRIST JESUS" (2 Cor. 5:17; Eph. 2:10), "as Paul seemed to think in his day." "The Second Adam" is not "A Quickening Spirit," nor "THE LORD FROM HEAVEN" (1 Cor. 15:45-47), but like "the First Adam," was "of the earth, earthy."

And thus the rejection of the Truth of the Incarnation of the Son of God is at once the rejection of all that is vital in Christianity to the human soul, and the cry for the Bread of Life is answered only by the gift of a stone. How dark must be the approaching night of death to those who, even in the day time, have no "Light" from "The Word that was made flesh and dwelt among us!" (Jno. 1:1-14). But to those who "Behold His Glory, the glory as of the Only Begotten of the Father," "there is no night there," for "the Lamb is the Light thereof" (Rev. 21:23-25). And even now, we may "Walk in the Light as He is in the Light . . . and the blood of Jesus Christ HIS SON CLEANSETH US FROM ALL SIN" (1 John 1:7). God has spoken to us. His message has been delivered. His truth has been heard. Let us walk therein.



MERRY CHRISTMAS

Dr. Skinner On Rockefeller's Money

DEAR DOCTOR MASTERS: I have just read your valuable Editorial on J. D. R. Jr.'s Ceasing to Give to Baptists, and I'll burst if I don't express by appreciation of what you say about it.

With the appearance of every defense of the Truth I thank God and take courage. As long as we have men to do it like that the Truth will still prevail.

The old saying that "Money Talks" is certainly true in his case, for there seemed to be neither brains nor religion in anything he said in his letter. The truth is if he hadn't been a rich man nothing he has ever said about religious matters would have gotten beyond his doorsteps.

He knows very little about "The Baptist denomination," or its "Founding," or its "Principles," or its "Freedom." His association with the Baptists seems to have been such as to impress him that about all they have is "tolerance and freedom"—having been able to get by with anything he said to them and about them.

I sincerely hope you will give further attention to the implications of his closing words. We have a sprinkle of "liberty"-lovers as you mention in the South—who seem to think the name is about all that it takes to make one a good Baptist. And you are right in your conclusion of the matter: "If its assumptions were true, Baptists would be the greatest Free-Thinkers club on earth."

With warmest regards and best wishes,
Jackson, Tenn.

J. E. SKINNER

EDITORIAL COMMENT

Dr. Skinner appreciates more than many what a relief it is for the Baptist fellowship to be definitely rid of so much money as Mr. Rockefeller has in his power, in the hands of one called a Baptist, but whose outlook in religion seems at every point to be opposed to the faith of Baptists as they have learned it from the Bible.

We were about to make an exception of Mr. Rockefeller's devotion to Baptist "liberty." But it is not true Baptist liberty he praises, for Baptist liberty is the bond-servant of Christ, nor does it ever try to force the consciences of others. Its winning of adherents is on the basis of "Thus saith the Lord," and on no other basis whatever. By the large use of money, without invitation, and even against protest, Mr. Rockefeller sought to change the whole faith of Baptists from the redemptive religion of the New Birth to the welfare concepts of social gospel-ism. Baptists need money, but not at that price. We need money—we think we do, and we spend most of our official planning, voting and admonition in that direction. Yet we surely need to be a people of spiritual vitality—of prayer, faith, Bible-knowledge and obedience—far more than we need money. For without these how much do we think we shall really honor and serve God rather than ourselves by having more money to manage in His Name?

Pastor Norris Lashbrook Passes

FOR a generation the Rev. Mr. Norris Lashbrook went about this section preaching Christ and Him crucified, and when he came to die a few days ago he asked that only the simplest funeral be held. He had gone humbly and persistently and wanted no tribute but his own life which he knew would be remembered long after the words of formal eulogy cease to echo.

Funeral sermons are largely formal. We are accustomed to hearing the virtues of the dead extolled and vices glossed over with undue praise, and of all the dead who slip away into the unmeasured void few go without the trappings of funeral praise. When a man has lived his life in service as he understood it and then prefers that life to speak for him in the last hour it is so unusual we pause to meditate.

It was in no magnificent cathedral that the now deceased Baptist minister implored men and women to change their ways, but rural churches amid sylvan scenes, and oftentimes un-

der the open sky with no canopy but the starry heavens. But all about this and the neighboring counties are people whose changed lives bear eloquent testimony to his pleadings, and they will pause in passing by the rounded mound of earth that holds his dust to drop a word of thanks.—Wilfred E. Daniel in Owensboro Messenger.

The Junior Chorus, of Good Will Center, on East Madison Street, Louisville, will broadcast over Station WHAS, on Friday, December 20, at 4:00 o'clock, C. S. T. The children's program will be under Miss Claudia Edwards, Director of the Good Will Center and teacher of music in the Baptist W. M. U. Training School.

Pastor J. T. Gillespie writes us: "In your issue of December 12 you carry the statement that I have resigned at Fayetteville, Ark., to become pastor of the First Baptist Church of Spartanburg, S. C. The church to which I am going is Ligon Memorial Church, Arcadia, S. C., which is in the suburbs of Spartanburg. My good friend, Dr. Marshall Mott, is pastor of the First Church of Spartanburg." Then Dr. Gillespie asked us to change the address of his Western Recorder to Arcadia, S. C., after January 1. The Western Recorder regrets the error and hopes his friends will note the correction.

First Baptist Church, Wichita, Kansas, Dr. Will C. McClung, pastor, has just raised a building debt on its Educational Building. In the face of the depression, this seemed almost an impossible task, however five men of the church offered to pay one-half of this debt providing the rest of the membership would raise the other half. The church accepted this challenge. Two suppers were held, at which time substantial pledges were made, and on the following Sunday morning, within a few minutes time the entire debt of \$43,700 was over-subscribed. This was a day of great rejoicing which will long be remembered as one of the historic days of the church.

Mrs. Carrie May Kraushaar Althoff, wife of Pastor C. B. Althoff, of the Beechmont Church, Louisville, died at her residence, Dogwood Acres, at Manslick and Dogwood Roads, on the Southern edge of Louisville, on Saturday afternoon, December 14. Several weeks ago we announced in these columns her serious illness. She was a daughter of the late Adam and Christina Kraushaar, of Louisville. She was baptized by Dr. Althoff years ago in the Hazelwood Church, Louisville, and was married to him twenty-nine and a half years ago. Most of the years since were spent in Chicago, in loving service with her husband where he was pastor of the Lorimer Memorial Baptist Church. A few years ago she and Pastor Althoff gave a large tract of land to the Volunteers of America for a summer vacation home for under-privileged children, and it has subsequently been used for that purpose. It is known as Sunset Hill, and overlooks the city.

Mrs. Josephine L. Greer, eighty-three years of age, widow of the late Daniel S. Greer, died suddenly at her home in the Thierman Apartments on Sunday morning at 9:00 A. M., of a stroke. She was the mother of Miss Latta H. Greer, Treasurer of the Baptist W. M. U. Training School, and associated with Messrs. Meldrum and Meldrum, Public Accountants, and prominent long in Sunday-school and young people's work at the Walnut Street Church, Louisville, and Louisville City and Kentucky State organizations. Also she was the mother of Henry W. Greer of Lumberton, Miss., years ago connected with the Baptist World Publishing Company and member of the Broadway Church. Other children include Miss Mary Greer, also a member at Walnut Street Church, Miss Frances Greer, Louisville and J. C. Greer, Evansville, Ind. Funeral services were conducted from the Herbert C. Cralle Funeral Home on Monday afternoon at 2:30 P. M., and burial took place in Cave Hill Cemetery. About twelve or fifteen years ago Miss Latta Greer was Secretary for Drs. W. D. Powell and O. E. Bryan at the Kentucky Baptist State Board of Missions.

Content of the Social Gospel

THE PURPOSE of this article is an unbiased study of the actual content of the messages of the preachers and teachers of the so-called "social gospel."

The only way to discover what the message of that "gospel" is, is to go directly to the sermons and books of its preachers. Such an investigation is at the basis of this study.

This paper is the result of wide reading and thorough study, covering most of the more important books and articles which have been published along this line. Every quotation in this article can easily be verified, and I stand ready to make such verification at any time.

A misunderstanding must be corrected at the very beginning. Many good people make social service and the "social gospel" synonymous. On the contrary they are widely separated. Social service is work for the uplift of humanity in general. It expresses itself in orphanages, hospitals, and many other institutions for the helping of the poor and unfortunate. Social service is the child of New Testament Christianity. It has been in existence as the expression of Christianity from the time when the Master came healing and helping as well as preaching.

I

WE BELIEVE thoroughly in such social service. But one looks in vain for references to orphanages, hospitals, and similar institutions, in the utterances of the "social gospel" preachers. They are not interested primarily in such things. They preach and teach and insist on the championing of social and political theories and experiments. They preach upon socialism, communism, collective bargaining, the banishing of capitalism from industry, and similar movements. In other words, the "social gospel" identifies Christianity with certain radical social and political theories and movements.

This is a radically different thing from social service as our people have always understood that term. When Christianity forsakes the ministry of mercy and uplift and identifies itself with social and political theories and movements ceases to be Christianity.

Another truth that needs to be remembered is that the "social gospel" movement is the child of the imagined results of the more radical historical criticism of the Bible. In the minds of many people that criticism shattered the traditional views of Jesus and His work.

It thus prepared the way for the coming of the "social gospel." If the four Gospels and the Letters of Paul are merely the thought of the first and second generation of Christians about Jesus, but in no way authoritative revelations of His life and teachings (and this is the assumption of the radical criticism), then there is no such thing possible as an authoritative New Testament. In that case, modern men have the right to give their own thought about Jesus the preference over the revelations of the New Testament writings.

If any reader doubts this origin of the "social gospel," let him call the roster of the names of its chief defenders and he will discover himself in company with the most radical Modernists of the past and of the present generation. The simple truth is that an authoritative New Testament and the "social gospel" cannot be reconciled.

If the New Testament is an authoritative revelation of the life and purpose of Jesus Christ, then there can be no "social gospel." ITS LEADERS RECOGNIZE THIS TRUTH, AND ONE OF ITS ABLEST LEADERS STATES, "NO SOCIAL PROGRAM CAN BE FOUND IN THE NEW TESTAMENT."

Now, with this necessary introduction out of the way, let us turn to the actual pronouncements of the "social gospel." What does it teach?

What does the "social gospel" teach about an authoritative Bible?

Until recently that view (the authoritative Bible) of Bible history was natural; thirty years ago it was still the ordinary conception of the Bible. Study since that

G. H. O'DONNELL, Ph.D., Aurora, Ind.

Dr. O'Donnell, who is pastor of the First Church at Aurora, Ind., has in this article rendered timely and most important service in presenting irrefutable evidence that the "social gospel" is the child and intended instrument of Modern Rationalism in its determination to unhorse the divine authority of the Scriptures and the redemptive Gospel message which they enshrine. Our contributor has felt the necessity of compacting this evidence within the limits of a newspaper article. He has succeeded admirably, but one hopes he may feel moved to develop in more detail this tremendously important angle on the "social gospel." In his letter of transmittal, explaining that space limitations prevented his giving the source of each quotation, Dr. O'Donnell declares that he has brought them from Rauschenbush, Matthews, Elwood, Ward, Neibuhr, Christian Century, Crozer Quarterly and Colgate-Rochester bulletin, and sermons by Nixon, Morrison, and others.—Editorial Note.

time has brought a somewhat common understanding that the Bible, from the beginning of the Old Testament until to-day, is a continuous development, with no essential break between the Old Testament and the New Testament, and a distinctly continuous growth from the New Testament period until now.

This means, in plain language, that the opinions of these Modernists are of just as much authority and are just as truly Bible as are the Old and New Testament writings! What becomes of our Bible in such a view as that? Let us quote again:

The Protestant church cannot be content to leave the Biblical canon as it now is—**unfinished**; it must write, by Christian action, a gospel for the new age. That is exactly what the church should do: create new ceremonies and religious systems which will meet the needs of to-day. The living God, not the God found on the pages of a sacred book, should guide its steps into the future. The God of the New Testament has spoken, and he has spoken to a people who lived 2,000 years ago. The living God has a new message for us to-day.

I have not space for further quotations. Those given show the understanding of the Bible which is quite common among the "social gospel" champions.

II

WHAT does the "social gospel" teach about Jesus Christ? It presents to us frankly a **mistaken** Jesus. "It is our duty to remember that the prophets, Jesus, Paul, John of Patmos, all thought in eschatological terms, believing that the kingdom of God would be accomplished, by divine intervention, in their own generation."

Here we have a mistaken Jesus, who believed that the kingdom of God would come in His own generation. That is, Jesus simply **did not know**.

Many of the "social gospel" enthusiasts have absolutely no use for a Risen Christ. "From a purely historical point of view Jesus' message ends with the crucifixion." The "social gospel" teaches that Jesus was mistaken about His coming in triumph, and so it usually discards the hope of a Second Coming entirely. It changes this hope of Second Coming in triumph into the hope of a social kingdom of God brought in on earth by human effort.

We are engaged to-day in substituting for that hope [the Second Coming] a view of society which regards its improvement as an end to be accomplished not by the catastrophic intervention of God but by planned human effort.

That is a perfectly frank statement. Here is another: "We are not at liberty to substitute the religion which Jesus lived and taught in ancient Palestine for the religion which we must live and teach in our world."

In other words, the champions of the "social gospel" could get along very well without Jesus Christ, and many of them frankly admit it.

What does the "social gospel" teach about the church? (It must be remembered in reading their words that they use the word "church," not in the New Testament sense, but in the looser usage which is popular to-day):

The needs of to-day, more than the practices and customs of the first century church, must determine the content, vision and greatness of our twentieth century message . . . If the church is to meet the challenge, it must break free from historical foundations and the literal teachings of the ancient church . . . It matters little what the early church did or said, as far as the great issues of to-day or tomorrow are concerned . . . Many reverent religious thinkers question whether there is any necessity of going to the past for set patterns in religion any more than in any other great life interests . . . Jesus discarded even the simple rite of baptism which had been practised by John . . . It can hardly be maintained that Jesus anticipated the church.

No New Testament church for the "social gospel" enthusiasts! They frankly prefer to make their own church for to-day.

III

BUT I have not space for more extended quotations. What are the subjects of the "social gospel" sermons? "The Profit Motive Must Go." "Collective Bargaining the Way Out." "Democracy Not the Highest Form of Government." "Peace at Any Price." "Environment Makes the Man." "What We Can Learn from Russia." These are a few from my collection of titles of sermons actually preached.

The fact is that in the "social gospel" theory the all-important principle is, that environment is the master force. It has practically surrendered to the sociological and educational dictum held in so many quarters to-day, that "environment makes the man." It makes Christianity "the revision of social, political and economic institutions." We sympathize deeply with the chairman of the pulpit committee in a New York church who, after the pastor had completed a series of sermons on birth control, said: "We have just graduated from a course in birth control. We would now welcome a course in the Gospel."

My treatment is very condensed and has had of necessity to be somewhat fragmentary. But no other treatment was possible in the space at my command. All quotations given are exact and may be easily verified. They illustrate not the extreme positions of the "social gospel" thought, but the actual foundations upon which that "gospel" is recognized to rest.

THE "SOCIAL GOSPEL CLAIMS THE RIGHT TO LEAVE JESUS CHRIST AND AN AUTHORITATIVE NEW TESTAMENT TO THE PAST. ITS LEADERS GIVE THEIR OWN UNDERSTANDINGS AS HIGH AN AUTHORITY AS THAT OF JESUS CHRIST AND OF THE NEW TESTAMENT.

They say: "The living God must now speak as He once spoke to Jesus and the prophets."

The issue is clear. Our ministers who follow the leadership of these men and take over their "social gospel" should realize that they are participating in a movement which frankly repudiates an authoritative Christ, an authoritative New Testament, and any authoritative New Testament churches. **DO THEY WANT TO FOLLOW SUCH LEADERSHIP?**

IV

ANOTHER fact is very important. If we identify our Christianity with certain "social, political and economic institutions," then when these institutions have been outgrown and cast aside, as they inevitably will be, the Christianity which has identified itself with them must stand discredited. No sane man would believe that the many and various socialistic, and more or less communistic, experiments of our present day will prove to be the last word in human government. The time will speedily come when they will be things of the past. But the day will never come when Jesus Christ will be relegated to the past.

For my part I refuse to become entangled in any "social gospel" schemes or programs. I shall continue to preach the Christ who became incarnate, who died for our sins on the Cross, who arose in triumph from the grave, and who sits to-day at God's right hand, the Eternal Son of God. I shall continue to find the truth for my ministry in a New Testament which is the authoritative revelation of the will and purpose of Jesus Christ. I shall continue to look forward to the enthroned Christ, and not backward to Palestine to a teacher who was merely a mistaken enthusiast. I shall still expect the coming of my Lord in power and glory in His own good time.

IN OTHER WORDS, I STAKE MY ALL UPON THE TRUTH THAT JESUS IS THE CHRIST, THE SON OF THE LIVING GOD. AND I AM PERSUADED THAT THE VAST MAJORITY OF OUR PASTORS AND PEOPLE STAND WITH ME HERE. BUT THE PREACHERS OF THE "SOCIAL GOSPEL" CANNOT STAND WITH US HERE. THEIR FOUNDATIONS ARE THE SINKING SANDS OF SOCIAL, POLITICAL AND ECONOMIC CHANGE.

Christmas Greetings



I'd like to be the sort of friend that you have been to me,
I'd like to be the help that you've been always glad to be,
I'd like to mean as much to you each minute of the day
As you have meant, old friend of mine, to me along the way.

I'd like to do the big things and the splendid things for you,
To brush the gray from out your skies and leave them only blue;
I'd like to say the kind things that I so oft have heard
And feel that I could rouse your soul the way that mine you've stirred.

I'd like to give you back the joy that you have given me,
Yet that were wishing you a need I hope will never be;
I'd like to make you feel as rich as I, who travel on
Undaunted in the darkest hours with you to lean upon.

I'm wishing at this Christmas time that I could but repay
A portion of the gladness that you've strewn along my way.
And could I have one wish this year, this only would it be;
I'd like to be the sort of friend that you have been to me.

—Selected

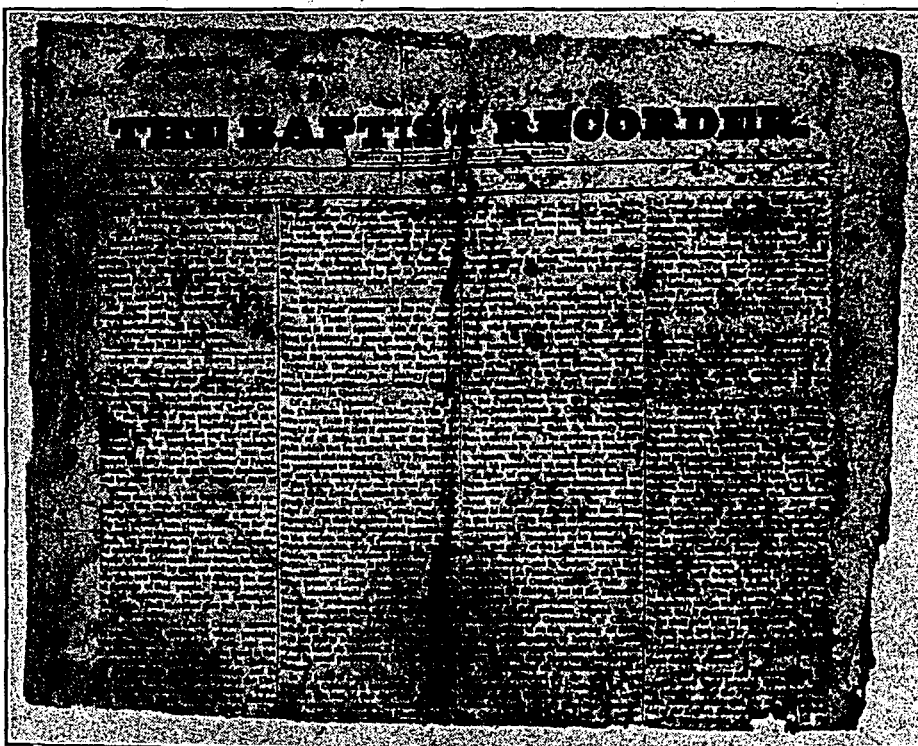
Tabular History of the Western Recorder

GEORGE RALEIGH JEWELL, Louisville, Ky.

Rev. George R. Jewell, of the Editorial Department of the Western Recorder, performed a valuable and difficult task in preparing in tabular form the history of the Western Recorder. Mr. Jewell has made a minute examination of numerous manuscripts as well as studied many old file copies of the Western Recorder and its lineal predecessors themselves. Without doubt it is most complete tabular record of the history of this old paper which has ever been brought together. Readers will appreciate this fine service, and many will wish to file it for future reference.—Editorial Note.

| Dates | Editors | Publishers, Owners, Printers, Addresses |
|---|--|---|
| THE BAPTIST RECORDER 1825 | George Waller, Spencer Clack, Editors. | Bloomfield, Ky. "Continued about four years." |
| THE BAPTIST BANNER 1834 | James Wilson, M.D., Editor. | Shelbyville, Ky., J. H. Ransdell and Irvine Parrott, Publishers. |
| 1835 | John L. Waller, Ed., Sept. 19, 1835. Silas M. Noel and R. T. Lillard, Asst. Edtrs., Oct. 3, 1835. Thomas B. Walker, New Albany, Iowa, added to staff July 25, 1838. John Mason Peck, Rock Springs (now Alton), Ill., and R. B. C. Howell, Nashville, Tenn., Asso. Eds., Feb. 14, 1839. A. R. Hinckle, Franklin, Iowa, added Nov. 21, 1839. William Calmes Buck, Louisville, Ky., and W. C. Crane, Montgomery, Ala., Asso. Eds. in 1841. | Louisville, Ky. Irvine Parrott purchased Baptist Banner from Ransdell & Parrott, and moved it to Louisville Dec. 6, 1836. Jacob Elliot & Co., Pub., Jan. 1, 1838. The Baptist, Nashville, Tenn., R. B. C. Howell, Ed., and The Western Pioneer, Rock Springs (Now Alton), Ill., J. M. Peck, Ed., were combined with The Baptist Banner, Feb. 14, 1839. The South-Western Monitor and Religious Luminary, of Mobile, Ala., formerly of Natchez, Miss., was combined with The Baptist Banner and Western Pioneer in 1840. |
| BAPTIST BANNER AND WESTERN PIONEER 1839 | Name changed Feb. 14, 1839. | |
| 1841 | William Calmes Buck, Ed. and Prop., Jan. 14, 1841. | Moved to 47 Wall Street in 1841 James Hull, Printer, engaged by Jacob Elliot & Co., Jan. 26, 1843. W. C. Buck, Pub., Mar. 9, 1843; James Hull, Printer. Jacob Elliot and T. B. Greenley withdrew from partnership. |
| THE BAPTIST BANNER | Name changed Jan. 6, 1848. | G. H. Monsarrat, Pub., Mar. 6, 1845-Nov. 5, 1848. |
| 1848 | W. C. Buck and Alexander W. LaRue, Eds. and Props., August 15, 1849. | Office Rem. Aug. 15, 1849 to 459 (old number) Market St., Louisville, on the south side of Market, between Third and Fourth, over William Talbott's store. |
| 1850 | John L. Waller, R. L. Thurman and A. W. LaRue, Eds. May 8, 1850. They changed name to Western Recorder, I think, on December 24, 1850. | LaRue & Thurman, Props. Hull & Brothers, Printers, March 8, 1850. Hull & Shannon, Printers, July 3, 1850 Removed to 85 and 83 Fourth St., bet. Main and Market. |
| WESTERN RECORDER 1851 | Name changed in 1851. Same Editors. | |
| 1852 | John L. Waller, Ed., Jan. 17, 1852. A. W. LaRue and Charles D. Kirk, Associate Editors. John L. Waller and Chas. D. Kirk, Editors. | LaRue, Thurman & Kirk, Props. Hull & Brother, Printers. |
| 1853 | John L. Waller, Ed., March 16, 1853. "Conducted by John L. Waller, R. L. Thurman and T. J. Fisher," reads issue of April 20, 1853. No Editors given beginning issue of July 27, 1853. "Conducted by John L. Waller, Samuel Howard Ford and T. J. Fisher," September 8, 1853 | Office moved to N. E. Cor. 3rd & Mkt., No. 2 and 3 Upstairs, entrance from Third St., Aug. 4, 1852. Thurman, Fisher & Kirk, Props., Nov 3, 1852. (Thomas J. Fisher purchased interest of A. W. LaRue, and one-third of subscription list.) Thurman & Fisher, Props. |
| 1854 | John L. Waller and S. H. Ford, Eds., Nov. 9, 1853. S. H. Ford, Ed., Oct. 1854, upon death of J. L. Waller. S. H. Ford, S. W. Lynd, Wm. M. Pratt, A. W. LaRue, A. D. Sears, L. Fletcher, J. M. Bennett, a plurality of Editors starting some time between Oct. 15, 1854 and Jan. 10, 1855. Bennett and Ford dropped Jan. 9, 1856, and J. W. Warder appears. W. C. Duncan added May 21, 1856. | Ford & Fisher, Publishers. |
| 1857 | Norman Robinson, Ed., August 26, 1857. | Office removed to rooms of the Walnut Street Baptist Church, Walnut and Fourth Sts., Feb. 1, 1854. Norman Robinson appears in issue of Jan. 9, 1856 in connection with terms of subscription. A. F. Cox, Printer, beginning July 9, 1856, taking the place of Hull & Bro. |
| 1858 | Joseph Otis, Ed. and Prop., Feb. 3, 1858. Norman Robinson, Asso. Ed., Feb. 3, 1858, until Mar. 31, 1858. | J. Otis, Business Department, A. F. Cox, Printer. Hull & Brother resume printing, March 31, 1858. Hanna & Co., Printers. |
| 1861 | S. H. Ford, Editor, June 29, 1861. | Chas. Y. Duncan & Co., Pub. Issues missing from July 13, 1861 (XXVIII, No. 28) to Oct. 31, 1863 (XXIX, No. 20). Rem. to S. E. Cor. 3rd & Main. It had been suspended for fifteen months account Civil War. |
| | From January, 1864 to February 27, 1864 Charles Y. Duncan seems to have operated the paper, but does not sign his name as Editor. | |
| 1864 | Alfred C. Graves, Ed., March 5, 1864. A. C. Graves, Jonathan C. Waller, Eds., May 7, 1864 to June 25, 1864. G. W. Robertson, J. C. Waller, A. C. Graves, Eds., July 2, 1864. A. C. Graves, J. C. Waller, Eds., July 30, 1864. Jonathan C. Waller, Eds. August 13, 1864. G. W. Robertson added as Asso. Ed., Oct. 1, 1864. It is dropped Dec. 24, 1864. J. M. Weaver became Asso. Ed., Jan. 27, 1866 and served until Nov. 3, 1866. | Chas. Y. Duncan & Co., Pub. Suspended twice acc't. Civil War. Graves & Waller, Props. Office Main St., north side, several doors below Fourth St. Robertson, Waller & Graves, Props, July 2, 1864 Fourth St., West side, near Main St. Robertson & Waller, Props. J. C. Waller, M. W. Sherrill, Gad Davis and J. A. Shuttleworth, Props. on December 24, 1864. Waller, Sherrill & Co., Owners, December 24, 1864. M. W. Sherrill & J. A. Shuttleworth, Props. Sherrill & Shuttleworth, Owners, Nov. 3, 1866. Rem. to Baptist Book Store, 232 Main St., bet. 7th and 8th Sts. |
| 1866 | R. M. Dudley, Ed., Nov. 24, 1866. | M. W. Sherrill & R. C. Sherrill, Props. Sherrill & Son, Owners, March 7, 1868. |
| 1868 | R. M. Dudley, J. W. Rust, Eds., Aug. 1, 1868. | M. W. Sherrill, R. C. Sherrill, J. W. Rust, Props. Sherrills & Rust, Owners, August 1, 1868. |
| 1871 | L. B. Woolfolk, W. W. Gardner, Asso. Eds., Jan. 7, 1871. George Varden took place of Woolfolk, as Asso. Ed., June 3, 1871. | R. M. Dudley, J. W. Rust, Props., March 6, 1869. Office rem. to 111 Jefferson St., bet. 3rd & 4th, Upstairs. Dudley & Rust, Owners. Rem. to Mozart Bldg., 4th & Jefferson, Room 6, second floor, January 7, 1871. |

| | | |
|-----------------|--|--|
| | A. S. Worrell, A. C. Caperton, Eds. W. W. Gardner, George Varden, Asso. Eds., July 8, 1871. | Worrell & Caperton, Props. |
| 1872 | A. S. Worrell, A. C. Caperton, J. S. Coleman, Eds. W. W. Gardner, George Varden, Asso. Eds., beginning January 13, 1872. | Worrell, Caperton & Coleman, Props., January 13, 1872. Rem. to 95 Green St., opposite Post Office (now occupied by C.-J., Lou. Times, at Third and Liberty Sts.) |
| 1873 | A. C. Caperton, Ed. J. S. Coleman, Beaver Dam; George Varden, Paris; and W. W. Gardner, Russellville, Asso. Eds. A. S. Worrell, San Francisco, Calif., Corresp.; and A. B. Cates, Office Ed., beg. Mar. 8, 1873. J. S. Coleman dropped out Oct. 25, 1873. D. B. Ray, LaGrange, Mo., became Corresp. Feb. 7, 1874, to Feb. 13, 1875, succeeding A. S. Worrell. | A. C. Caperton, Prop. Office rem. to 77 Fifth St., bet. Main & Market, Aug. 23, 1873. Office rem. to 149 S. Fourth St., Courier-Journal Building (now Will Sales Bldg.), Fourth & Green (now Liberty) Streets, Mar. 2, 1876. |
| 1877 | Same Editor. George Varden, J. M. Pendleton, J. C. Burkholder, L. B. Woolfolk, Samuel Boykin, Norman Robinson and Mrs. Dora Leora Bettison Robinson, Special Contributors, Feb. 8, 1887. | Same Proprietor. A. B. Cates, Business Manager. Feb. 8, 1877. |
| 1882 | Same Editor. T. B. Craighead, Asst. Ed., J. M. Pendleton, J. C. Burkholder, Samuel Boykin, Special Contributors. Norman Robinson first dropped; then other three dropped September 8, 1888. | Same Proprietor. |
| 1887 | Same Editor. T. B. Craighead, Cashier and Asst. Ed.; Wm. R. Caperton, Mgr. and Asst. Ed. | |
| 1887 | T. T. Eaton, Ed., Oct. 6, 1887 to his d., June 29, 1907. T. B. Craighead, Asst. Ed. | |
| 1901 | J. M. Weaver, Act. Ed., June 29, 1907 to Nov. 7, 1907. | W. P. Harvey, Bus. Mgr., 1887 to Dec. 31, 1892. Harvey, McFerran & Co., McFerran & Harvey Co., Baptist Book Concern Owners. Rem. to Christian Observer Bldg., Third near Green (now Liberty) St. Later rem. to N. W. corner Third and Jefferson. Still later rem. to 538 South Fourth St. Again to 642 S. Fourth. |
| | C. M. Thompson, Ed., Nov. 7, 1907 to July 1, 1909. J. G. Bow, Asso. Ed., June 29, 1907 to Nov 18, 1909. | Baptist Book Concern, Owners. H. C. McGill, Bus. Mgr., Dec. 30, 1909 to Apr. 26, 1917. Moll & Co., Printers. |
| 1909 | J. W. Porter, Ed., July 1, 1909 to Jan. 27, 1921. E. C. Stevens, Asso. Ed., Jan. 6, 1916 to June 14, 1917 W. D. Nowlin, Asso. Ed., June 21, 1917 to 1919. E. B. Hatcher, News Ed. 1919 to October 7, 1920. | W. J. Smith, Bus. Mgr., May 3, 1917 to Feb. 21, 1918. Baptist State Board of Missions in Kentucky in 1919 purchased from Baptist Book Concern the Western Recorder, and from the Baptist World Pubg. Co., the Baptist World, which had been edited by J. N. Prestidge (first as Baptist Argus), 1904-1914. E. Y. Mullins, 1914-1918, and E. B. Hatcher, 1819-1919, and consolidated them with the Kentucky Mission Monthly, under the joint name of Western Recorder. |
| 1921 | V. I. Masters, Ed., Feb. 1, 1921 to the present time. | O. E. Bryan, Bus. Mgr., to Jan. 27, 1921. J. E. Stallings, Bus. Mgr., Mar. 1921 to June 8, 1922. W. A. Frost, Bus. Mgr., June 15, 1922 to the present time. Board of Publication appointed by General Association of Kentucky Baptists beginning 1929. |



Part of first page of the oldest copy of The Baptist Recorder known to be now in existence. It was published at Bloomfield, Ky., June 24, 1826, George Waller and Spencer Clack, Editors.

Dr. J. W. Cammack, of Virginia, In Eruption Again

J. B. CRANFILL, Dallas, Texas.

SOME time ago there appeared in these columns, from my pen, "An Open Letter to Editor R. H. Pitt," in which I used vigorous language in reply to some caustic references to me, which I ascribed to Dr. Pitt. As I sensed the paragraph, which I criticized, there were no marks to indicate that it was other than editorial matter. Proceeding from that viewpoint, I wrote my open letter to Dr. Pitt, and after its appearance in the Western Recorder, good Dr. Pitt explained that he was not the author of it, but that the honor (if there were any honor) of its production should be ascribed to Dr. J. W. Cammack.

The editorial of Dr. Pitt concerning the matter was not quite as kind as the Sermon on the Mount, but, inasmuch as I then felt a continuation of any discussion carrying a personal flavor might not be helpful, I reached the conclusion that it would be better to let the matter rest, and make no further reference to it. In the meantime, my decision has been re-inforced by the news from Richmond to the effect that Dr. R. H. Pitt is quite indisposed, is unable now to leave his room and that much of his former work, which was so creditably done, is being performed by other hands.

In this connection, I am moved to say that Dr. R. H. Pitt is one of the most pungent and versatile writers among Southern Baptist editors. I always loved him, notwithstanding the fact that we often disagreed. He functioned in one ecclesiastical atmosphere and I in another. I have been what would be called a "landmark Baptist" all my religious life, and Dr. Pitt has assimilated somewhat to the more latitudinarian ecclesiastical complex, so we were never quite at one concerning the vitalities of Baptist polity and procedure. I wish the beloved Pitt to know though that I love him, and, inasmuch as we have grown contemporaneously into the riper years, I trust that his sunset days will be joyous and bright, and that to him "at evening time it shall be light."

I

BUT here comes Dr. J. W. Cammack with another outbreak, or eruption, concerning the Poteat Social Research Bureau, and this attack seems to be as bad, if not worse than the first. Dr. Cammack himself is no longer young, and if he succeeds in acquiring college and literary degrees in the traditional ration of his past career, it will take a ready writer and keen-minded interpreter to keep pace with his alphabetical designations. The last published account in WHO'S WHO of 1934-35 credits him as "Rev. J. W. Cammack * * * B.A., M.A., D.D., Th.M., Ph.B."

I really stand in awe of a man of such erudition and scholasticism, especially in view of the fact that all that I can justly claim is a hand-embroidered education and a few scattering degrees that were kindly thrown at me by well-meaning institutions, the leaders of which hated to see me stumble along through life in literary and cultural nakedness. They thought that, while the nude in art might in some instances be permissible, literary nudity is verboten, if you will allow me to Germanize.

But let's examine what the great Virginia scholastic and pedagogical prodigy says concerning Dr. Victor I. Masters, Editor of The Western Recorder, and myself. In order to give the interested reader unabridged insight into this Virginia writer's cerebrations and lucubrations, it will perhaps be fair to set down here what he says just as he says it. Here it is:

We are making progress in the discussion concerning the proposed Bureau of Social Research. For some months after the meeting of the Southern Baptist Convention last May the editor of the Western Recorder thought the name of the proposed body was the Social "Gospel" Bureau, and used that term almost exclusively in his numerous editorials. The venerable Dr. Cranfill thought the name of the proposed body was the "Pimple" Bureau. We have no way of knowing if he has

learned that he was not using the correct name. Editor Masters is now using the correct term right along in his writings. He quotes with approval a good brother from Georgia who objects to such a "Bureau," because it might become a "fact-finding" body and he thinks "facts" would disturb the peace of mind of some of the brethren. No doubt he is correct, but we do not all agree that his objection is one that should be seriously considered. Jesus and John the Baptist stated more "facts" with which not all the Pharisees of their age agreed, and these "facts" disturbed the brethren considerably. Not all the brethren agreed with the "liberal" who stated it as a "fact" that the earth moves around the sun. But so far as we know the earth just kept on moving in spite of the disturbed brethren.

Having no means of reading at long range the mind of Dr. Masters, I don't know why he called the Poteat Bureau the "Gospel Research Bureau," but I do know why I called it the "Poteat Pimple Bureau." Leaving Dr. Masters, who wields a trenchant pen, to take care of himself, which he is amply capable of doing, I address myself to what this over-degreed Virginia brother says to me.

II

HE EXCEEDS the speed limit when he refers to me as "the venerable Dr. Cranfill." I'm not venerable at all—not that anybody could identify and enucleate. If I am any more venerable than I was when I drove the Chisholm Trail, my immediate family haven't found it out. I am the same smiling, fun-loving, hop-skip-and-jump piece of animate and compactly articulated specimen of the genus homo (pardon my Latin; I learned it when I studied French) that I was when I was the batting beauty in the games of "town ball" in the backwoods school where I studied Webster and McGuffey. If I ever become venerable, I'll acquire a perfectly good three cent stamp and send the news to my muchly-degreed Virginia friend pronto.

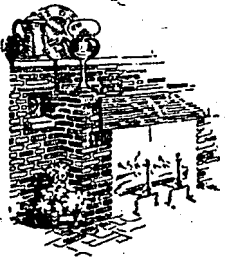
If Dr. Cammack had been dowered with that acute discrimination worthy of all his degrees and his pedigrees, he would have known, dear man, that when I referred to the "Social Research Bureau" movement as the "Poteat Pimple Bureau," I was poking fun at the brethren. Dr. Cammack may, however, be of English descent and, like the Englishman who, having the night before heard Mark Twain's lecture, in which the great humorist had said "it would have been money in my pocket if I never had been born," rushed to the train next day in which Mark was embarking for the next appointment, and breathlessly exclaimed: "Mr. Twain, I heard your lecture last night and in your lecture you said it would have been money in your pocket if you never had been born, but Mr. Twain, if you never had been born how could you have had a pocket, you know?"

What I meant to convey to the receptive minds of Western Recorder readers was that the Poteat Social Research Bureau was planning to treat pimples rather than the blood poison that produced the pimples. My feeling was and is that if we apply the right remedy, which is the Gospel of Christ, to our social conditions all the excrescences referred to by the Social Research Bureau fans will automatically disappear. I do not wonder that my point entirely escaped Dr. Cammack, for he has so many degrees that he is like the man of whom I read in the 1856 bound volume of Harper's Magazine my father bought at a book sale. The picture really showed two men, facing each other, one with a cravat that reached from ear to ear. The other man, astounded at the length and breadth of this marvelous necktie, exclaimed: "What a miwacculous tie, Fwank; how de duce do you manage it?" To which the other replied: "It's easy; for you see, I give all of my mind to it!" Devoting all his mind to his degrees, it is easy to understand how Dr. Cammack might not recognize an attempt at satire when he saw it.

(Please turn to Page 18.)

EDITORIAL

One Hundred and Ten Years



THE FIRST number of the Baptist Recorder, of which the Western Recorder is the printed-page descendant by direct descent, was published in Bloomfield, Kentucky, in December 1825. A valuable tabular statement of the history of the publication has been prepared by Rev. George R. Jewell and will be found in this issue.

It was in our thought to make this issue an Anniversary as well as our usual Christmas Number, but conditions led to the postponement of the idea until a future opportunity. A similar Anniversary Number was published by us ten years ago.

A distinguished company of ministers and a few laymen have at various times edited and published the Western Recorder. A hundred and ten years is a long or a brief period, according to the standpoint from which it is viewed. In the present pseudo-scientific habit of writing of things past or future in terms of alleged millions of years, he who brings forward a beggerly century-plus of time for consideration may to this meglomaniac outlook seem to be merely a space-cluttering tyro.

But the million-years fever is not really good, unless it be for astronomers, geologists, and "scientific-imagination" anti-Bible-ists. Our average re-action to time in this life is bounded by three-score years and ten, and if we have anything to contribute to human kind or to learn from life, we do well to learn from and distill the meaning of our own times.

However, we need now only remark that those who have made, written for and read the Western Recorder through the hundred-and-ten-years span from pioneer America to 1935 mechanized America, have in common shared a sense of responsibility and opportunity to serve and minister to the spiritual needs of men in each passing month and year. In that ministry, under all the far-reaching changes of material and spiritual environment, one dominant characteristic has stood out in the witness of the Western Recorder to revealed faith, namely, loyalty and devotion in the spread of the knowledge of God and of salvation through the Cross of Christ as revealed in the inspired Word.

Not once in all this time has this publication been seriously suspected of side-stepping any really large issue bearing upon the integrity of holy revealed faith. May God honor it by enabling it now and always to live up to this record.

New Life Through the Christ Born at Bethlehem



OUR ISSUE this week breathes the Christmas holiday spirit. Besides special writers already mentioned by us, we have received other helpful articles that will be included as space may permit.

Following a custom which we have had for a number of years, there will be no issue of the paper next week. Your next paper will bear the date of January 2, 1936. But it is a larger-sized Western Recorder this week, and our readers will be glad to think that those who make the paper are to some extent sharing with them a bit of change and a bit of rest during the Christmas season.

We extend to every home into which the Western Recorder makes its visits our very best wishes for a merry Christmas and a happy New Year—or rather for a blessed Christmas and a blessed New Year. The mellowness of spirit at the Christmas season is largely the gift of memories of the past. But to all alike it also spells love, cheer, confidence, home.

On the social side the chief justification of the bouyant reaction of practically everybody in America to the Christmas spirit is found in what it means in relation to childhood. It is so easy to make children happy! Their unquestioning faith and innocence and love whisper to their world-toughened elders of a beauty we all dream of and long to realize, but which worldly sophistication drives from them.

There was in our Lord's birth the simplicity that characterized His life and His relationships. The little village of Bethlehem, the humble folk, the watching shepherds under the starlight above the Judean hills—these fit in with what the Babe became and what He taught. Nor was there in them anything not consistent with what He, the world's Burden-Bearer of sin, was to become as King of kings, and Lord of lords. Little children gladly came to Him, and mothers intuitively rejoiced to see them go to Him.

How may we properly, as Christians, observe the Christmas season? We would not undertake to lay down any strict rules where, if anywhere in life, the rule of love and worship and adoration should be trusted and applied. There can be no sound objection, we think, to observing the season as a time

of giving presents and of exchanging greetings and expressions of cheer and good will. Of course gifts may be wise or foolish. And many may wrongly squander money. But these abuses may be remedied without frowning upon the spirit of kindness and cheer at the Christmas tide.

Not to go deeper than perhaps we should, in trying to map out for others what is proper and what is not, we do admonish every Christian, especially every father and mother of little children, that the Santa Claus idea, if it is held on to—and some Christians object to it—certainly should not be permitted to absorb all of the thought of tender young minds in relation to Christmas.

In fact, there are many others than little children who need to be reminded that there is no true Christian observance of the season that does not remember with grateful joy that it is the celebration of God's amazing love to a sinful and needy world, as it was expressed when He sent His own eternal Son to be born as a Babe, and to live in this world that He might love it and die for it and save it—save everyone who is drawn by that love, and who will turn from selfishness and sin, and receive Him.

Some remind us that there was a festival of winter solstice among the pagan nations, and that this observance historically had its influence on that of Christmas by Christian people. Most of us do not agree that this should drive Christians from the festival, but it is a challenge to all genuine Christians to observe and to see that their homes observe the Christmas season in genuine Christian spirit and not in a revamped Twentieth Century paganism, in brawlings and drunkenness and slaughterings and orgies of passion and a loose rein upon carnal appetites.

Here is our heart and hand to every Christian home that would observe the Christmas holiday in a way that honors and expresses faith in the Christ Child, whose birth in this world to save the souls and lives of people for God it is intended to keep fresh in our hearts. See to it that the children shall have memories of Christmas that will woo their hearts in tenderness and faith to God in years that lie out ahead of them in which the hardening selfishness of the world will mock at childhood's faith and seek to win them as its own.

How Jesus Rejected the Offer of a World Throne

IN JOHN 6:15 is the story of how the Jews sought by force to take our Lord and make Him a king. His popularity at that time was tremendous. Everywhere crowds flocked about Him. He had just fed the five thousand, and they saw in Him the solution of the bread and meat problem.

Astute Jews who watched Him concluded that here was the best leader to set up a Jewish kingdom, wresting power from Rome and re-establishing in power Jewish national glory. Just as the Lord instantly divined the meaning of the visit of the Greeks to Him to be that of offering Him out of turn the spiritual leadership of the Gentiles, and understood the trap that was sought to be set for Him in the matter of giving tribute to Caesar, so here He saw at once that the offer to make Him a temporal king had in it implications of the complete reversal of what He came to do.

By His own choice His course had to do only with a spiritual kingdom. And He saw that it led, not to favor and worldly prestige, but to shameful death on the Cross. Yet never once did He seem to hesitate. When He said to Pilate, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews," He was repeating in substance that which He had often spoken throughout His ministry.

I

HE REFUSED to be drawn into political agitation or social reform. He sternly refused to be considered a divider between men in their material and selfish concerns. He refused to lay down an objective program of political reconstruction. When He dealt with secondary values, He did so only in principle and only as they were related to the spiritual. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

It was not that He was indifferent to human need and suffering. No one cared more than He for people and their temporal needs. He fed the hungry and healed the sick. He taught men to deal justly and preached cleanliness and purity of life. What immeasurable gain it would be if liberal religionists really cared for these things as our Lord did!

He never once permitted the good to take the place of the best, and He always declared that the best for man was a new heart, a changed life, and a new power to live the life of love and compassion and justice and purity. His kingdom was to be a kingdom ruling in the spiritual realm, made up of the glad devotion and love of His disciples.

He could have found what most of us might consider good reason for surrendering to their desire to make Him king. What a marvelous chance He had, as modern sophisticated religionists might say, to master men and kingdoms by using His divine power to force upon them lives of outward decency and rectitude!

Under similar circumstances, many religionists to-day would in the name of our faith look upon such an opportunity as a special divine providence. Would it not be turning our backs upon God to fail to rush into any place of power and opportunity that offers? Do not preachers often reason thus about pastorates? How could one of us, by parity, excuse himself for not grasping power to make the world go right by rules, ethical homilies and civil regulations?

II

WHAT a chance His kingly prestige would give Him to introduce His higher spiritual mission! Did not the corruption of the world need cleaning up? Must not one in a world like this take men as they are, and not as we could wish them to be? If His conquering by kingly power should cause bloodshed, would it not be less than would likely be shed if He declined by material power to whip the world away from wickedness? Much that passes for expert religious teaching these days is twin-brother to such casuistic playing down of supreme spiritual values.

Not once did the Saviour seem to hesitate as between the good and the best, or to see what was merely good and what best. His spiritual kingdom offered to men one supreme thing. It offered them God. But to accept God is an act not of human masses, but of each individual soul. If the Lord had consented to use His power to subdue the world, it would have been a subduing of masses, not to God, but to the use of His divine power to serve their selfish material advantage.

The life offered through Him of faith in God is life resultant upon the deliberate choice of heart, mind and will. The only way to save the world is through the new birth of individuals. The only way to save the masses is to have a Gospel competent to win each single person through his glad surrender and dedication.

Our Lord did not set forth a social or political program. He offered instead that which, taking root in the lives of men as individuals, would contribute to the betterment of unbelieving masses through the influence upon them of the clean, righteous and consecrated lives of believers.

Modern materialism and intricate organization-ism do not believe such an other-worldly Gospel can cope with the present increased material power of men and their greedy selfishness, which grasps that power for their own aggrandizement and carnal satisfaction. So much the worse for them. We share their sense of concern over the evil days, but we dare not condone their lack of faith. **We place our hope of curative results in the larger release in the lives of men of the spiritual power let loose in this world by Christ through faith in Him, rather than in the best-thought-out medications best brains can formulate.**

III

WHEN the human heart is right with God, actually and truly, it will be right with man. It never will be right with man on any other terms. If Christians are guilty, as very many of us undoubtedly are, of making a profession of faith in God, while we continue to seek our own selfish satisfactions and advantage, then there is only one way out.

THAT WAY IS TO MAKE A HIGHER TYPE OF CHRISTIAN. THIS IS A STERN DOCTRINE TO PREACH TO A SELF-SERVING AND SELF-CODDLING AGE, IN WHICH EVEN MANY CHURCHES AND PREACHERS DESERVE TO BE INCLUDED UNDER SIN. BUT IT IS THE ONLY GOSPEL WORTH PREACHING. GENUINE DISCIPLESHIP TO CHRIST WILL AND MUST BE ABLE TO FACE THE VAST ISSUES OF LIFE—AND DEATH. TO SIDESTEP THE ISSUE IS TO JOIN THIS SPIRITUALLY FLACID AND SELF-SUFFICIENT AGE IN ITS SHAMFUL EASY-WAY-OUT REBELLION AGAINST GOD.

In a chapter in his able book on, "The Dilemmas of Jesus" (Fleming H. Revell Co.), Dr. James Black has this.

You will not find any social or political programs in Jesus, though you may find much in His teaching and life to inspire them. **But the result will be your program, not His!** I am tired of men who read the New Testament as if it were a modern social tract or a treatise on economics. People who speak of Jesus as if He came merely to affect social welfare, or give happiness, or a "good time," do not know the first things about His message.

Said the Jews, "Come and be our king, Master; and bring in a glad new empire, that will by force sweep evil into oblivion." But Jesus slipped away from the acclaiming crowds. Alone, He climbed the hills behind the multitude. There He fell on His knees and prayed passionately to His Father during the night. When the dawn came, He was ready once more to face the loaves-and-fishes-seeking crowd, that He knew would follow self-interest and reject His Cross.

The same crowd turns from Him now, and many world-conforming disciples insist that He **MUST** use His power to straighten out the mess of human selfishness and failure, but **without exacting of these unbelievers the price of real discipleship to Him as Saviour and Lord as a condition.**

Paragraphic Comment

A PRAYER AT THE CHRISTMAS TIDE

We thank Thee, our Father, for faith that appropriates Thy holy revealed Word and fills with sacred meaning our lives. We praise Thee for Thy great gift to men in Thy Son who became our Redeemer and Lord at the great price of His blood shed for our sins. We thank Thee that He came that we in this life may have in Him spiritual life, and also in Him life-abiding beyond the grave. At this Christmas season our hearts are tender in love for home and childhood and age. Help us, we pray Thee, that this tenderness may abound unto praise and worship to Thee for the unspeakable gift of salvation of soul and life through Jesus Christ. By Thy Spirit may we be lifted now above the strife and the hardness of the world which in sin seeks advantage and glory for itself apart from thee. At the Christmas and the dawning New Year we would commit ourselves unreservedly to Thee. Abundantly bless all Thy people in every land. Forbid that in the New Year we shall be merely carnal Christians, helpless spiritual babes, a care to our brethren, a care to our Lord, who desires that we shall be fruitful in the witness-bearing of our lives and not carnal-minded. Grant us that we may grow in the image of Him who died for us and lives now that we may be strengthened by sharing the spiritual life which is in Him. Keep us, we pray, from those errors that cripple and pour out upon us abundantly Thy Holy Spirit. Send upon Thy people the spirit of revival, of obedience, of prayer, and of the love of Thy Word. For without these we languish and stumble in spiritual powerlessness, while the great enemy of our souls, even Satan, through guile and deception and flattery, deceives us into devoting our energies to the good he treacherously espouses because he expects thus to mislead us from Thy Best—even salvation from sin in the Christ of Bethlehem and Calvary.

God of our Fathers, be with us yet,
Lest we forget; lest we forget.

"ACADEMIC LIBERTY" CRY DID NOT SUFFICE HIS NEEDS

Through the Presbyterian we learn of a professor in a Southern Christian college who recently got scorched by taking the wrong end of a poker in punching the fire of "academic liberty." They put the man out, where he would have the chance to build up for himself a constituency and institution willing with money and prayers to foster views held to be spiritual anarchism by the standards of the Christian body whose bread he ate. He published the contents of his religious faith, as follows, "My own private religion I hate to confide to you, because it is so primitive and so simple. It is merely to watch the sun rise and set, to behold season follow season, over the green earth to seek out the meaning of forests and mountains, to warm both hands before the fire of life, and not to shudder too much when the flame sinks." The voodoo conjurer and the heathen praying before his stocks and stones might be unable to give it the poetic twist of the professor, but he could say the same things and has as true a faith. This man of letters aired his nature-worship and agnosticism in the Atlantic Monthly, an old publication of liberal flavor and of New England vintage. Now that the fellow is turned out, as he deserved to be by all standards of manhood, honesty and principle, we have no doubt that Agnostics and Modernists of the "best-mind" cults in religion will

likely play him up as a high intellectual. Satan has brought us to that, and Satan is behind the whole modern scheme of disparaging real Bible faith. It is allowed to that professor to believe and teach those things to a constituency that wants to hear them and is willing at their own cost to support them. But it is dishonest and to this writer utterly contemptible that men should have the assurance to think they can thus impudently impose their preachments of unbelief and infidelity upon immature youth through institutions which were built and are sustained to follow the truth and find it, but always with the limitation that they do it as bond-servants of Jesus Christ.

* * *

TESTING THE LORD OUT

One Baptist layman recently told another that in his church they had decided to try a new plan of giving which hinges around leading every member to give a tenth for a few trial months. This brother said to his friend, "We have decided to try it and test the Lord out." The other layman replied that he felt sure that the Lord would be able to stand the test. In speaking to us about it, this layman declared that it looked to him much as if they were saying to the Lord, "We will give you ten percent for three months, if you will make it work out all right for us. But if you do not do this so we can see it, we will stop doing it." We know of no practical standard a Christian can set for himself around which to build satisfactory giving habits so inviting and impressive as that of the tenth, regardless of whether the giver feels bound by the tithe or not. But the left-overs of uncrucified human nature in most Christians can and do lead into many spiritually-blind imaginings. The comment of this Baptist layman may well warn us of the danger of giving from unwarranted and unworthy motives. Scripture warnings abound against such giving. Dare we ignore them? There are equally faithful admonitions to sacrificial giving for Christ's sake—even as He prospers and enables us. How lightly many seem to ignore them!

* * *

'BIDE A WEE AT HOME

Christmas is a good time to remember the home—what it is, what one's childhood home was, what he may do to magnify in the home now precious imponderable values of the heart, the memory of which dims the eyes with emotion and makes one wish, if he is wise, to reproduce for others—in the home circle first, and then on out—the spirit of love and good will. Tinsel, mechanized toys and vari-colored electric lights furnished no part of the stage on which the Christmas spirit walked for young America in the old days. Radio sets did not make a door-mat of such sacred songs as "Holy Night," by interspersing them fifty times and more each between offerings of jazz, sloppy crooners, rude jestings, barn-dance rackets, and wheedling announcer-assurances that culture, beauty, distinction and "personality" may be obtained for the price of a tube of Tucum's Toothpaste. This was all gain for the young Americans of other days. Thoughtful consideration by their elders might do something even now to help the young at Christmastide into a larger contact with experiences not to be had by switching on an electric current, or from the automatic gyrations of a mechanical toy. Let the oldsters try staying at home a bit at Christmas, or in the old-time way, visiting neighbors and friends. Young man and woman, go back to the old home and become again your mother's little boy or girl. Young or old, put yourself to the test of a few days at home, there reviewing and re-establishing precious values not dollar-marked that every true home means.—Cut out the movie thrills with the shrieks of the shieks and the mummeries of the shiekesses. They mostly have only one theme, that of exaggerated sex, and exaggerated sex has in it only debasement and bitterness. 'Bide a wee at home this Christmas time!

The City of His Birth

"And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a Governor, who shall be shepherd of my people Israel."—Matt. 2:6.



TO-DAY I am realizing one of the cherished ambitions of my life,—to greet Christmas morning in the city of His nativity and to hear the echoes of the first Christmas carol when angels sang over the field of the shepherds, "Glory to God in the highest and on earth peace among men in whom he is well pleased."

For Bethlehem is more than a place: it is the central point in the world course where the love of God stooped to conquer. Instinctively one feels that he should remove his sandals for the place whereon he stands is holy ground. Here the significance of Christmas is accentuated a thousand-fold as the historical associations and the wondrous events connected with His advent pass in review.

The little town continues to follow the hum-drum of its limited activities with nothing of the intensity that holds pious hearts who have journeyed over land and sea to reach Bethlehem on His Birthday. To these pilgrims and sojourners of like spirit, there is a solemn stillness which broods over men and things—a stillness that heralds the incoming of that which is blessedly unique. Here the heart orientates itself as it stands on the great highway of God's promise and man's expectancy, as it stretches to catch the lingering echoes of the heavenly announcement of glad tidings of great joy. Nor can there be any disappointment here since all of this experience must needs be pitched on the plane of the heart's response to deeper things. Where spirit walks forth to catch the higher meaning of divine disclosures, the vistas of grace become more inviting and their mysteries become the sacred treasures of hope, of faith and of love.

I

IN OUR calendar year, Christmas commemorates the accepted time of the Saviour's Advent, but in the plan of the ages the day marks the new beginning of the old story. And, more than we can ever understand, that is the story which means everything to human hearts, for it carries renewed assurances of God's interest and of His unceasing activity of love to bring into the life of men the full tide of His divine blessing and favor. Indeed, Christmas is the temporal expression of Heaven's first estimate of the values and potentialities of human nature.

By the subdued light of my little candles I ponder over those passages which recount His wondrous Birth,—the angels, the shepherds, the magi, Mary and Joseph,—and in the midst of an awful silence feel as if Heaven is not only touching earth, as Jacob felt at Bethel, but that Immanuel indeed is here in David's town, in Bethlehem. For Bethlehem is more than Bethel and more than any other town or place! At Bethel we are conscious of the nearness of God in the realm of spirit, but at Bethlehem He steps down into the center of human experience with the humility of humanity and the glory of Deity. It was there that He humbled and emptied Himself but only that we might be exalted and filled.

Christmas Eve was dark and dreary. The early rains of winter were making their regular visits to the dry fields of Judea, after three months to be followed by the latter rains which would make the barren mountain sides and valleys to blossom like the rose. I decided to walk to Bethlehem, since it is only six miles away, to be alone with my thoughts

Prof. J. McKEE ADAMS, Ph.D.,
S. B. T. Seminary, Louisville, Ky.

We are fortunate to be able to share with our readers the story of the visit in recent years of Professor Adams on Christmas Day to Bethlehem of Judea, in which nearly nineteen and a half centuries ago there was born to the Virgin Mary, Jesus Christ, the Eternal Son of God, incarnated in the flesh. We are equally fortunate in the illustrations, which are from pictures secured by Dr. Adams while he and Mrs. Adams were in Palestine last summer.—Editorial Note.

and to appreciate more fully the unusual privilege which was just before me. I was on the highway travelled by Mary and Joseph and by the wise men from the East. Other pilgrims were on their way to David's town, some walking, others riding camels or donkeys, or in automobiles.

Just within sight of the town which nestles like a jewel among the hills of Judea and at the point where the modern road branches,—to the left to Bethlehem and to the right to Hebron, the city of the Friend,—there stands in lowly dignity and simplicity the tomb of Rachel, revered alike by Jews, Mohammedans, and Christians. One would like to linger on this spot for a while meditating on the sweetness and sorrows of the mother of Joseph and Benjamin, for Rachel was not only in the line of that great procession of faithful souls who greeted the promises afar off, but it was from her that Saul of Tarsus descended, that foremost interpreter of Jesus. But passing on into the town we find a great company of people from cities and villages throughout the countryside and, in addition to the natives, hundreds of pilgrims from various parts of the world.

The congregation was assembling in the Church of the Nativity. This is the oldest Christian church in the world, having been originally built by Constantine over the spot where Jesus was supposed to have been born. The crowd was so great that every bit of space in the large Chapel was jammed; passing through the aisles was practically impossible. For this reason the audience did not present such an orderly appearance, but on the whole was well behaved. I was there in the capacity of an onlooker, but more than that my heart was responsive to and sympathetic with the surging crowds who had come to honor Jesus.

As I approached the town (it was such a damp and uncomfortable day), I noticed in the window of a little hut which clung to the sloping hillside, a tiny-pot-plant. I didn't know what it was, but thought that perhaps some thoughtful child of the Master had placed it there in memory of the King's Birthday. If so, that was a loving act and I felt better in thinking what her joy might be and her peace. There was commotion in all parts of the town, even as during the days of Mary and Joseph when the scattered sons and daughters of David were returning to comply with the decree of Augustus Caesar that the Roman world should be enrolled.

Once a year Bethlehem wakes up to receive the hundreds who come to that shrine where He first came. But sometimes I wonder if Jesus was not pleased with the reception first accorded Him in Bethlehem? Did He feel that, were He to come again, other doors would be closed against Him, that there would still be no room in the inn? At any rate He never visited Bethlehem afterwards, so far as the records go. I wonder why.

These hills, so bare and rugged to those who cannot see beyond to-day, are filled with memories and associations which come forth into the broad light of that divine movement which began with Abraham in Ur of the Chaldees and reached its culmination in Jesus at Bethlehem. In the light of the divine intent and achieved purpose of grace, the hill country of Judea is peopled once more with rare and pious souls who have been looking on through the ages, and the valleys ring once again with the songs of the reapers and the gleaners, of workers who toil without drudgery and reap with thanksgiving.

II

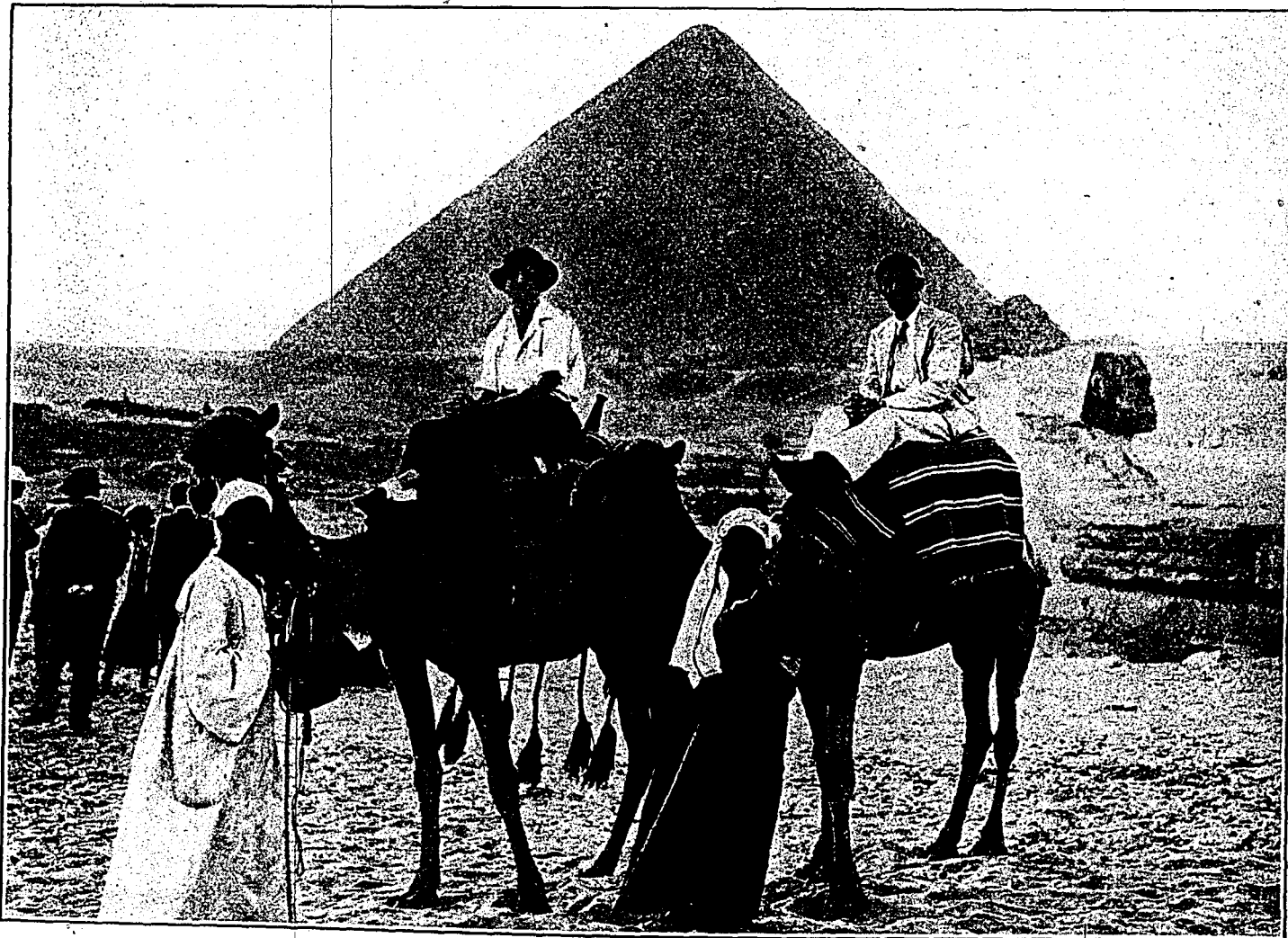
FROM the hills beyond the Jordan toward the sun-rising, even as far as from the fields and plains of Moab, two noble women are seen following the narrow foot-paths, turning here and there to avoid the rough places, as they approach Bethlehem. Naomi is returning home, to her own fireside from whence she had gone with husband and sons to sojourn in the land of the Moabites. The story of her sorrow and struggles is told with surpassing pathos in the Biblical narrative but reaches its climax in the beautiful gift of Ruth, a daughter of the strangers. But Ruth was a chosen hand-maiden of Jehovah to bring comfort and cheer not only to the heart of Naomi, but also to others. Still we do not wonder why Ruth's heart was drawn after Naomi from Moab to Judea. That same young woman from the hills of Moab is to be counted in the royal line which preceded the coming of the Son of David.

Boaz, anxious to do a kinsman's part by the women of his household, sits in the gate of the city with the elders of the people and definitely contracts to take Ruth into his own home. Well, the gate is not there at present, but other things are there that are likely the same as during His coming. I refer particularly to the beautiful stretch of country which extends from the foothills of Bethlehem towards the borders of the Dead Sea to lose itself in the wilderness of Judea. That was probably the field of Boaz where the shepherds were keeping watch over their flocks by night. It is still the haven of faithful attendants who follow the lowly pursuits of pastoral life. One cannot wander around that scene without meeting many familiar friends who stand in the unbroken succession of God's gentlemen of the soil, and particularly the ruddy faced boy, with freckles large, coming up from the valley just to the left. David, son of Jesse, busy with his shepherd tasks and privileges, was being sought.

A little while before Samuel had entered into Bethlehem-Judah and was now entertained in the home of Jesse. Perhaps this was not the first visit of the prophet to Bethlehem, for no doubt he lived nearby since his home was no longer at Shiloh. But he had never observed Jesse and his son, with such spiritual scrutiny as that which was evident in his manner to-day. Saul had been anointed King and was even now ruling, but a good deal of water has gone over the dam since the beginnings of that kingship at Mizpah! The prophet of Jehovah is on another mission,—a mission that concerns not only Saul, but Jesse and David, Bethlehem and Jesus, you and me. That little stripling, the lad of Bethlehem, the Sheep-herder,—he, too, was in the line of Boaz, Ruth and Jesse, and stood out head and shoulders as one of the fore-runners of that Great Shepherd, whose throne was promised forever and ever his Shepherd and mine.

How long I remained in this meditative mood, I do not know. But I found myself down under the Church of the Nativity, my heart filled with emotion. It was good to steal away from the crowds and to a place like this! Here it was that Jerome is said to have labored through the years, giving to the church his translation of the Scriptures in the language of Rome. Jerome was a scholar of great learning, versed in the Hebrew, and in the Greek. In A. D. 388 he translated the Hebrew and Greek Scriptures into that version which was subsequently called the Latin Vulgate—a splendid achievement and I knew at least something of its vital importance to the world. One thousand years later, in A. D. 1382, another John the Loyal, with that same Vulgate of Jerome's, will labor in love and suffering to give to me the first complete Bible in my mother tongue.

The common people were to have the Scriptures, not confined to clergy nor chained to pulpits, but so accessible that even the plowboy would know the Scriptures and be able to



Dr. and Mrs. J. McKee Adams, and members of their Palestine Trip Party pictured riding "desert limonsines," with the Sphinx and Cheop's Pyramid in the background, while on the Egyptian leg of their trip last summer.

feast his heart on the exhaustless treasures of its storehouse. That, too, was wonderful, and of men honored of God Jerome stands in the vanguard. But more marvelous than the succession of saints, of prophets, of places and of books is Jesus! We are now close to the heart of Bethlehem and at the point where Bethlehem touches the heart of the world. And I was now alone.



Church of the Nativity at Bethlehem.—Photograph Secured by Dr. J. McKee Adams on Visit in 1935.

III

WHAT was that sound? Surely nothing to frighten one, though the sound was strange, almost subdued in tone. I moved aside, in the feeling that others were probably coming in. The vision was arresting. A small group passed by me slowly, moving toward the rude shelter a little distance away. Few words were being spoken. The man seemed dejected in spirit, perhaps tired and disappointed because of a fruitless search for lodgment. While she, so young and tender—she needed rest.

I wondered why they should be coming to this place! But I recalled that the little town was crowded during these days, for Augustus Caesar had sent out the command that all the world should be enrolled. Bethlehem was crowded; the descendants of Obed and Jesse were gathering at the ancestral home, out of the towns, villages and countryside. The hotels were filled. Perhaps they are just ordinary travelers—these late-comers. So none would give their predicament a second thought. The man several times explained the circumstances, but no one seemed to understand to care. She did however, and later He also would understand (He who had no place to lay His head).

And then,—it was all so strange,—how did I know but that this was the manger? I went toward that humble place now so much obscured by trappings of display that one has to peer through the outward show to see the things which abide,—and stopping immediately in front of the cave-like opening, I observed three strong young men whose knees rested on the stone floor and whose lips were moving in prayer, as Hannah's before the Tabernacle at Shiloh.

Many young women were moving here and there silently, dressed in the black robes of the Church; old people calmly sitting or standing, here and there a sob, and a great subdued hush over the whole scene. And over there in that little nook was a star embedded in the stone and on it were these words, "Hic de virgine Maria Jesus Christus natus est"—Here Jesus Christ was born of the virgin Mary. No, I didn't know that this was the actual place, but it was somewhere in Bethlehem, and one does not care to be bereft of all sentiment on an occasion like this. And, further, with all of this hushed silence and expectancy, with these prayers and sincere devotions,—whether Jesus was born here then, certainly Jesus was here now.

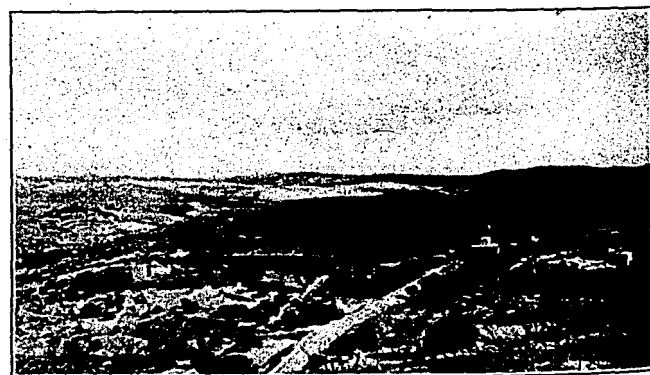
The fields of Boaz live again, radiant with heavenly light. Shepherds, keepers of flocks and herds, close to nature and to nature's God, see visions of glory and hear music of angels' songs proclaiming the consummation of ages and the triumphs of God's grace and love. The echoes of the angelic songs die away and the sons of the earth hasten into the city of David in search of the Saviour. The Wise Men strange

visitors from the heart of the East, come to Bethlehem, heaven-directed, there to offer their adoration and to leave their gifts of gold, of frankincense and of myrrh. And, in response to that wondrous pronouncement of long ago that "unto you is born this day, in the city of David, a Saviour who is Christ the Lord," loving hearts throughout the world center their affections upon this hallowed place and, whether in spirit or person, hasten to His manger with gifts of love and service.

The music has ended in the Chapel; the Patriarch, with linen and silken garments fringed with jewels of great price, has been dressed for the last time (I thought of the Babe of Bethlehem and the swaddling clothes), and holding in his hands a tiny cradle in which was placed a wax doll, was leading the stately procession as it moved toward the manger, there to place the doll in commemoration of His Advent. And as the procession moved, the strong was reverently silent. As the Patriarch passed by with the image, heads and hearts were bowed in obiesance and in worship. The last view that I had of the procession was when the Patriarch descended in to the manger. But I did not follow. I had already seen the King in the lowliness of His beauty, in the riches of His poverty, and in the depths of His peace! I moved quickly out of the Church to return to Jerusalem.

As I came out of the heavy atmosphere, laden with incense and candle fumes, I breathed once again the pure air of the open spaces. The clouds had passed, the mist, which had been over the little town practically all day, was clearing. And there, out in the southeast, as one of God's forget-me-nots, was a planet in wondrous beauty,—and how beautiful the stars and planets can be in Syrian skies! No, it was not the star of Bethlehem guiding pilgrim steps to the one spot where Orient and Occident meet to blend into one,—but in that heavenly light was reflected something of the gracious event of other days and other years.

There too, standing almost three hundred feet high as a lonely sentinel above the surrounding desolation, stood a large dark mound, made by Herod the Great and intended to be his last resting place,—as if one could expect rest after the passionate storms on such a life and such a heart! But he had fortified that mound and embellished it with regal splendour.



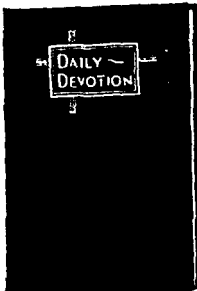
Landscape View from Bethlehem Showing the Hills of Judea on which Shepherds Heard Angels' Songs in annunciation of the Birth of Christ.—Photograph Secured by Dr. J. McKee Adams on Visit in 1935.

Two years now after the birth of Jesus and the hurried flight into Egypt a funeral cortege passed through the environs of Bethlehem on to the mound-city, to Herodium. The bewildered multitude inwardly rejoicing that another scourge had been removed, said the King was dead. The procession was led by Archelaus, son of Herod, followed by thousands of soldiers and people and in the midst was a golden casket studded with jewels, and in that casket the body of Herod a king. He was who had attempted to kill the King, the Prince of the Babe of Bethlehem.

But tonight the power and scepter of Herod the Great have long since passed away, only an ugly memory. But Jesus in the greatness of His lowliness still rules and marches on, for His blessed rule shall never cease!

Our Suggestions for Your "Merry Christmas" to

Mother



DAILY DEVOTION \$1.00
 W. B. Crumpton
 This book contains a page for each day with Scripture lesson, meditation, prayer, and song. In both content and style this is easily the best book of its kind in print. Beautifully bound in blue cloth—only one inch thick.

SPECIAL—BIBLE No. S 200
KING JAMES VERSION Only \$2.65 Postpaid
 Genuine flexible leather, overlapping covers, extra grained lining, red under gold edges, super Bible paper. Concordance, index, complete chronology, Biblical gazetteer to index, sixteen pages colored maps, 80,000 references and many other valuable helps.
 Self-Pronouncing size 5 1/2 x 7 3/4 x 1 1/2 inches

Grandfather



Large Black Face Type Bible No. B2014
 On Bible Paper—Size 6 x 9
 French seal, limp binding, round corners, red under gold edges, gold stamped side and back \$5.25

SERMONS AND ADDRESSES 50 cents
 John A. Broadus
 These selections deeply impress us with the great preacher's skill in interpreting Scripture, his knowledge of human nature, and his marvelous clearness and charm of expression.

Pastor



Broadman Sermon Series of Dollar Books
GOD'S HEART-TOUCH \$1.00
 Elias Dodson Poe
 A volume of Broadman Sermons, evangelistic in content, spiritual in flavor, compassionate in appeal. A worthy member of a series that is rapidly gaining favor with our people.

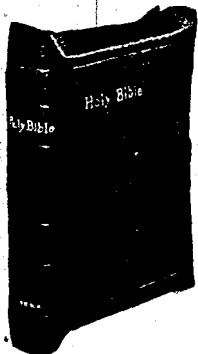
A RAINBOW FOR EVERY CLOUD \$1.00
 David M. Gardner
 Each of these sermons is simple in gospel presentation, rich in illustrative material, and practical in application. Doctor Gardner knows how to bring the cheer and consolation of the gospel to needy hearts.

WHAT GOD HATH JOINED TOGETHER \$1.00
 W. C. Boone
 This series deals with the all-important subjects of love, courtship, marriage, and living together. We know no book that even approaches this one in clearness, sanity, and intelligent frankness, while the beautifully sympathetic spirit in which the author writes is simply not surpassed. A volume that every one interested in the home will want to read and will enjoy while he is reading it.

A GREATER THAN SOLOMON \$1.00
 R. G. Lee
 Its unparalleled diction, its power of description, its rich contents, and its strong adherence to evangelical truth make the volume one both preacher and layman ought to possess.

Father

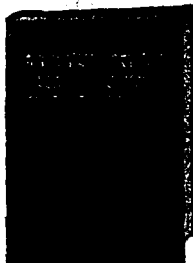
BIBLE No. 250
King James Version Teachers Edition \$2.95



Contains 60,000 center column References, 250 pages of Combined Concordance, Dictionary of Scripture Proper Names, Subject-Index, and colored maps. Printed on fine Bible paper. Genuine Leather, Morocco grain, overlapping covers, red under gold edges, 12 colored maps.

POINTS FOR EMPHASIS—1936 35c
 Hight C. Moore
 Discussion of the Uniform Sunday School Lessons. The expositions are comprehensive, concise, and to the point. In addition to the lessons there are good maps, a calendar, a general outline of the five-year cycle of lessons, and a detailed outline of the lessons for next year. It is well bound, vest-pocket size, and unusually valuable.

Brother



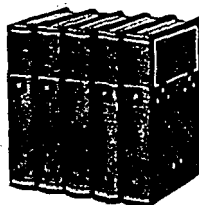
W. EUGENE SALLEE: CHRIST'S AMBASSADOR \$1.50

Annie Jenkins Sallee
 This life story of one of our great missionaries is worthy of a place among the great biographies. It is a product written by an earnest genuinely devoted and sympathetic wife and a loyal heart fired with missionary-enthusiasm.

CAPTAIN PLUCK 50 cents
 Isla May Mullins
 The true story of Edgar Young Mullins. Captain Pluck is a story of youth with an inspiring spirit. It is a pre-eminent book for the stirring of ambition and the desirable qualities of manliness and courage.

BIBLE No. AP \$1.50 Postpaid
 Genuine leather, divinity circuit, round corners, red under gold edges, headbands, bookmark, title in gold. This Bible is illustrated—32 photographs of Bible lands printed in sepia on heavy coated paper, colored maps, 32 pages of practical helps. Size 3 3/4 x 5 1/2 inches.

Friend



BAPTIST HOME LIBRARY

Seven Books in Five Volumes Set \$1.50

THE BAPTIST SPIRIT—Two books in one volume
 —The Baptist Spirit—I. J. VanNess. A searching and stimulating book that challenges us to the very

highest type of life. Fundamentals of the Faith—W. D. Nowlin. Great doctrines of Christianity written in forceful language and convincing logic.

A MISSIONARY ADVENTURE—S. L. Ginsburg. An intensely interesting autobiography of a man of extensive travel, thrilling adventure and distinguished service.

MABEL CLEMENT, A STORY—J. M. Sallee. An unusual romance in which a rebellious young man is convicted and becomes a co-worker in a "fight to a finish" and "they lived happily ever afterwards."

GOSPEL MESSAGES—Two books in one volume—The Tears of Jesus and Prepare to Meet God—L. R. Scarborough. Companion books by a flaming evangelist who deals in actualities. His writings are all aglow with a fervor that fascinates.

THE HOME STORY BOOK. Fifty-five selected stories.

Grandmother



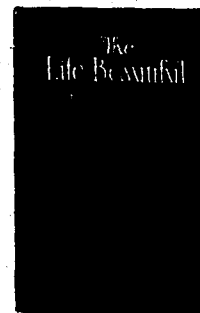
HOUSE BEAUTIFUL 50 cents
 Isla May Mullins
 With the graphic touch of her well-known literary ability, Mrs. Mullins here tells the story of the Woman's Missionary Union Training School at Louisville, Kentucky. Beautifully told by one who knows every little detail from first-hand information.

LARGE TYPE TESTAMENTS
 No. 2902—Large type, cloth, limp, round corners, red edges, pronouncing. Size 5 1/2 x 7 3/4 x 1 1/2 inches. \$1.25
 No. 2902P—Binding same as 2902, with Psalms \$1.25
 No. 326—New Testament with Psalms—Imitation leather, gold stamping, round corners, red edges. Size 5 3/8 x 7 3/8 \$1.00

Specimen of Type
THE book of Jesus

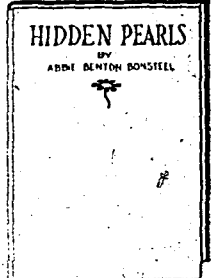
RED LETTER EDITION
 No. 3902PRI—Grained cloth, limp, round corners, red under gold edges. \$1.50

Sister

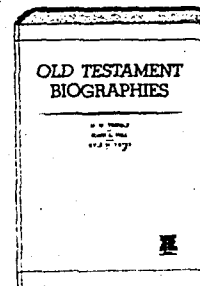


THE LIFE BEAUTIFUL \$1.00
 Rosalie Mills Appleby
 The author finds that the "life beautiful" must be the consecrated life, the prayer life, the peaceful life, and the God-filled life. This is a devotional book of rare value not only for young people, but for all who need comfort and cheer and those who would know the secret of victorious living.

HIDDEN PEARLS 50 cents
 Abbie Benton Bonsteel
 A simple story, beautifully told, of the love call in a young girl's heart—her sacred guarding of it and the happy answer to it.



Sunday School Teacher



OLD TESTAMENT BIOGRAPHIES 75c
 H. W. Tribble, John L. Hill, and Kyle M. Yates
 The three books for the Training Course for Sunday School Workers: Part I—From Adam to Moses; Part II—From Joshua to David; Part III—From Solomon to Malachi; bound together, which is one of the most useful volumes for the Old Testament

teachers. It is made of better and more attractive materials than the separate editions.

NEW TESTAMENT BIOGRAPHIES
 H. C. Moore
 Two well-known books: combined in one volume: From Bethlehem to Olivet and From Pentecost to Patmos. Sunday School teachers will find in it help for teaching every New Testament lesson.

Bible School Department

Rev. W. A. Gardiner,
General Secretary
Mrs. W. A. Gardiner,
Elementary Secretary
E. Kirk, Field Worker
C. P. Hargis, Field Worker

First Church, Newport

Recently the writer had the pleasure of meeting with the Young People's Department of the First Baptist Sunday-school, Newport. Pastor Wayman and Superintendent Coles are leading in a great way. The school is running well over a thousand in attendance.

Fort Thomas

Pastor J. M. Rogers invited me to be with the Fort Thomas Church on the second Sunday morning and look over some building plans and speak at the morning hour. In the immediate future work will be started on an addition to the building which will provide for an enlargement of the Sunday-school. Pastor Rogers is leading in a most constructive way and the church is constantly growing in numbers and spirituality.

Sunday School Officers Training

During the second week of this month Mr. H. E. Ingraham taught a class of general officers in Long Run Association, using as a text "Sunday School Officers and Their Work." Mr. Ingraham always does his work well and he lived up to this standard with this class. Arrangements might be made in other cities to have an officers training school if the churches are interested.

West Union Association

Many of the Sunday-schools of West Union Association are making good gains in their enrollment and in the character of work. Brother John W. Kloss, superintendent of the Association, writes that their monthly meeting on the first Sunday was well attended. Two of the rural Sunday-schools have qualified for the Standard award since our campaigns there in September. One Sunday-school has been built in enrollment from forty-seven to ninety-one. I thank God for these Associational Superintendents who are in reality unpaid missionaries. We hope the Associations are taking care of the cost of gasoline for the work of these brethren.

Long Run District Meetings

The eight districts of the Long Run Sunday School Association met during the first week of this month. It was the privilege of the writer to attend the one at Farndale and the one at Taylorsville. Both Districts elected officers for the coming year. We are praying for an awakening of our people in Long

Run Association and throughout the State in Sunday-school work.

Campbell County

On the second Sunday of this month the writer met with the Sunday-school workers of Campbell County Association at Silver Grove. Brother George C. Coles is superintendent and is doing a fine work. He is assisted by some of the finest pastors and superintendents in Kentucky. Few Associations have as good a set of pastors as Campbell County.

Unpaid Missionaries

We have in Kentucky and in all the Southern States some real missionaries who are giving their time and service without cost to the Associations or States. Their work is of vital importance to the churches and to the Associations. Sometimes they are not appreciated because their work is not understood. These missionaries are the Associational Sunday School Superintendents.

At this Christmas season we want to express our deepest appreciation to each of these Associational Superintendents in Kentucky. May God richly bless them during the coming year and may they see a great harvest in their respective fields of labor.

SUNDAY SCHOOL ATTENDANCE

Decemr 8, 1935

Sunday-schools reporting 200 or more.
Please address to "W. A. Gardiner,
205 E. Chestnut St., Louisville, Ky."

| | |
|-------------------------------|-------|
| Newport, First | 1,213 |
| Louisville, Walnut Street | 1,133 |
| Owensboro, First | 1,046 |
| Louisville, Ninth and O | 642 |
| Louisville, Carlisle Avenue | 621 |
| Lexington, Calvary | 551 |
| Harlan | 538 |
| Owensboro, Third | 522 |
| Lexington, Porter Memorial | 512 |
| Mayfield, First | 497 |
| Louisville, 23rd and Broadway | 489 |
| Louisville, Clifton | 463 |
| Covington, Latonia | 454 |
| Hopkinsville, First | 441 |
| Louisville, Franklin Street | 440 |
| Danville, Lexington Avenue | 376 |
| Princeton, First | 367 |
| Jellico, Tenn., First | 362 |
| Covington, Madison Avenue | 358 |
| Henderson, First | 354 |
| Murray, First | 353 |
| Bellevue | 351 |
| Louisville, Baptist Temple | 350 |
| Fulton, First | 336 |
| Harrodsburg | 333 |
| Louisville, Fourth Avenue | 317 |
| Hazard, First | 312 |
| Pineville, First | 298 |
| Louisville, West Side | 297 |

AUDITS
SYSTEMS
TAX SERVICE

E. B. FONTAINE

Certified Public Accountant

Kentucky Home Life Bldg.
Louisville, Kentucky

| | |
|--------------------------------|-----|
| Elizabethtown, Severn's Valley | 292 |
| Louisville, Third Avenue | 279 |
| London | 252 |
| Franklin, First | 238 |
| Lexington, Grace | 232 |
| Erlanger, Elsmere | 228 |
| Paducah, Baptist Tabernacle | 227 |
| Louisville, Grace | 223 |
| Russellville, First | 213 |

**DR. J. W. CAMMACK, OF VIRGINIA,
IN ERUPTION AGAIN**
(Continued from Page 10.)

III

The reference of Dr. Cammack to John the Baptist is, I think, unfortunate for the enterprise he so weakly advocates. John the Baptist was so alien in all his training, habitudes and proclamations to such errancies as this Social Research Bureau enterprise that even to hint his name in such connection seems anachronistic. John the Baptist appeared in the wilderness of Judea, not as the executive of some committee of meddlesome Matties, but as the fore-running evangel of a new dispensation of life and love and light. The exact words are, "In those days came John the Baptist preaching in the wilderness of Judea and saying, Repent ye, for the

Jackson 8943

**C. L. JEWELL
FEED**

110 S. JOHNSON STREET
LOUISVILLE, KENTUCKY

Phone Highland 0104

Herbert C. Cralle
FUNERAL HOME

FRANKFORT & PETERSON AVE.
LOUISVILLE, KY.

Kingdom of Heaven is at hand." If he had been one of these blessed Poteaters, he would have appeared with book and pencil in hand as an inter-meddler between landlords and tenants, an adjuster of racial antagonisms, a finder of "facts" of no substantial value when found, and to correct which no "social gospel" addict is in possession of the only spiritual dynamic, and would have spent his time nosing into the private affairs and personal problems of that dark time. Instead, he preached the Gospel of repentance and remission of sins, and did not one time in his Gospel ministry detour to busy himself with so-called "social" problems.

If Dr. Cammack's views of Baptist duty and activity were applied to Matthew's account of John's sudden appearance in Judea, he would perhaps wish it to read thus: "In those days came John, the Socialist, screeching in the wilderness of Hoovey, and braying 'Survey ye, for the Kingdom of the Commune is at hand!'"

Our much degreed critic seems voraciously hungry for facts and I am here presenting some for his consideration. The first fact is that if our different Southern Baptist Convention boards will properly busy themselves in carrying out the plans and policies outlined in the Constitution and By-laws of the Convention, they will have no time for the extraneous meddlesomeness provided for in the contemplated Social Research Bureau.

It seems to me that the average man, no matter how hungry for stuff of this sort, would find his appetite more than satiated by what is emerging from Washington. Whatever else can be said about the so-called Social Research Bureau, its processes and procedures would be chiefly political. Socialism is a political fantasy, and Communism, which is the graduating class of Socialism, is right around the corner from all these socialistic activities. In our American political life now no man is any longer free. Processing taxes, the A A A, the C C C, the R F C, the F E R A, the P W A, the A W P and all this H O O E Y that we are getting from our national capital ought to fill all the needs, if there ever were such needs, for these social security and social research activities. Personally, I am fed up on all of it, even to distressing and perennial nausea. Recently, I re-read the Declaration of Independence and the Constitution of the United States to get my bearings again.

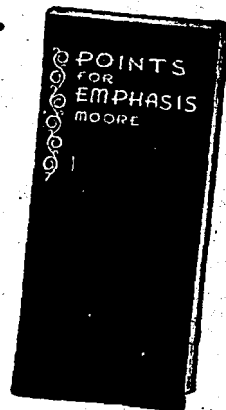
Cotton, corn and potato patches are dictated from Washington; cattle and hogs have been slaughtered by hundreds of thousands so that meat is now a luxury for the rich; practically all crops are prescribed by the Tugwells, Hopkinses and Ickeses and billions are being squandered on the same insanities prescribed by the Poteaters. Really, when is enough of anything enough?

FOR BETTER TEACHING IN 1936

Select your lesson helps...

Points for Emphasis, 1936 35c
(Size 3 1/4 x 6, 1/4 in. thick)
Hight C Moore

A compact pocket-size manual going straight to the heart of the Sunday school lesson. Filled with wise counsel, spiritual understanding, and Christian helpfulness. Quantity prices make it available to every organization. Nineteenth volume. Twenty-five copies, \$8.00; fifty, \$15.50; hundred, \$26.25. Carriage extra. Single, 35 cents, postpaid.



Peloubet's Select Notes, 1936 \$1.90

For teachers and pastors who want sufficient background material on the Sunday school lessons, no other commentary abounds in such wealth of historical and research matter as Peloubet's Select Notes. Postpaid, \$2.00. (W-1.)

The Teacher's Guide for 1936 \$1.50

James R. Kaye

In his lesson notes the author has treated at length all the subjects bearing on the lessons. These render great assistance to the teacher in unfolding the lesson. They enable one to follow the movement with ease and to place the hand at once upon any of its divisions. Postpaid, \$1.65. (D-12.)

Tarbell's Teacher's Guide, 1936 \$1.90

The author keeps pace with the times. There is a freshness of illustration and efficiency of teaching, a wealth of new suggestions throughout. With many illustrations, maps, diagrams, and so forth. Postpaid \$2.00. (R-2.)

Snowden's Sunday School Lessons, 1936 \$1.35

He makes the lessons interesting and human, discloses the character weakness or strength, indicates for students places where such judgments may apply to themselves, and suggests for discussion further live topics. (M-1.)



Biblical Backgrounds \$3.75

J. McKee Adams

This splendid book is unique in that it can be commended to the layman, minister and teacher alike. In this detailed outline of history, cultures, customs, and races, one will find a summary of what civilizations have contributed to Christianity. After reading this volume you feel like you know the biblical lands and Jesus better.

In the Steps of the Master \$3.00

H. V. Morton

Taken all in all, this is one of the most delightful, as well as one of the most informing, of the many recent books about Palestine. The author's guiding principle was to follow the routes and journeys of Jesus, so far as it is possible to chart them, and bring together the rich history and associations of the places visited and the shrewd observation of present conditions. (D-2.)

BAPTIST BOOK STORE

323 Guthrie Street - Louisville, Kentucky

Kentucky Book Manufacturing Co.

Library and Edition BOOK BINDERS

Telephone WAbash 1565

319 W. LIBERTY ST.

LOUISVILLE, KENTUCKY

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

THE FIRESIDE

SHADES OF SANTA

Tucking sleepy children in their nice warm beds,
Giving good-night kisses after prayers are said;
Stealing, softly, smiling, as the babies sleep,
Christmas times are coming—shades of Santa creep.
Filling little stockings, dressing little dolls,
Setting rows of apples, placing fol-de-rols,
Watching smiling faces, setting little chairs,
'Round the hearth-stone glowing, yule logs burning there.
Thanking God for babies with their curly heads,
Sleeping sound and sweetly in their snug warm beds,
While o'er them sing the Angels the glorious song of old
Peace on earth—for mothers, whose love has ne'er grown cold.

Louisville, Ky. SARAH H. TERRY.

MISS ANGELA'S CHRISTMAS "ORPHAN."

Little Nellie Wilson stood before the largest department store in Midland. She was all unaware of the throngs passing up and down the street, although she was frequently jostled. She was unaware of the cold, although her little packet was thin and outgrown. She had forgotten that the sun would be down and she would be needed at home to help Aunt Rosa with supper. She saw only one thing, a doll in shining pink. There were dolls of every size and description, but this doll was about eighteen inches tall and had golden curly hair and real eyelashes. The pink dress and bonnet were made of organdie and trimmed with an abundance of lace. This doll had blue eyes, and could go to sleep and say "mamma" and "papa." Oh, it was beautiful, beautiful, but pinned to its dress was a tag showing the prohibitive price of Four Dollars and Ninety-eight Cents. Nellie's little red nose was flattened against the window and her eyes glistened with longing.

"Why, hello! Nellie," cried a gay voice, suddenly.

Nellie started with surprise and looked up.

"Oh, hello, Miss Angela," she replied.

Miss Angela paused to look at the dolls. "They are pretty, aren't they?" she asked, putting her arm around Nellie's shoulders. Nellie was in her Sunday-school class and she loved her. "Which one do you like best?"

"I don't know, but I think that one in the pink dress is just lovely."

"She is my favorite, too," confided Miss Angela. "I have stopped every day to look at her ever since she was put in the window. I wish Santa Claus would bring me one just like her."

Nellie made no reply but her grave little face melted into a faint smile.

"Well, I must be getting on," said Miss Angela. "I am in a hurry to finish a dress for Mrs. Brown and I needed a spool of thread. Goodbye, honey."

As Miss Angela hastened on down the street she began to think of the White Christmas Service which was to be held at the church on next Sunday. For weeks she had been hoarding nickles and dimes out of her small income to take as an offering to the service. She had saved five dollars and she was so glad. "I think White Christmas Services are beautiful," said Miss Angela to herself, "and I am glad that they send the gifts to the orphans. I think that is just what Christ would have us do with them."

Miss Angela Green lived in a tiny house, all alone. The little house had only three rooms but she was comfortable and happy. She owned her little home and she had a small bank account and a big gray cat, and she could ask for nothing more. She sang as she sewed and the minister called her house the "Happiness House."

Miss Angela was taking the last stitches on the dress she was in such a hurry to finish when Mrs. Brown called for it. Mrs. Brown was full of news. She always knew everything that was going on. She told Miss Angela that little Nellie Wilson was to be sent to the orphanage the next day.

Miss Angela was terribly distressed. "Not my little Nellie?"

"Yes, I have just come from the O'Rielly's. It is all decided. It is much better that Nellie should go. The O'Rielly's can't feed and cloth their own without trying to care for an extra one. Nellie should have been sent to the orphanage when her mother and father died. She was small then and she wouldn't have noticed it so much. But she will be much, much better off." It sounded as if Mrs. Brown was arguing with herself.

Miss Angela sat motionless before the fire for a long time after Mrs. Brown had gone. Poor little Nellie, poor little Nellie, she would miss her and she knew, she just knew that Nellie had rather stay with her good Aunt Rosa and Uncle Pat and have less to eat and wear than to go to the orphanage. She could see Nellie as she had stood looking at the dolls. Poor little thing. Perhaps she would not get a doll at all for Christmas. Oh, why couldn't some-

one here in Midland give her a home. She was a bright child and helpful about the house. Mrs. O'Rielly often said that Nellie was of more help than most women. There was Mrs. Brown living all alone in her big fine house. Why couldn't she take Nellie? There was Dr. Scott and his wife. They had lots of money and servants and only one child. Their little boy was lonely. Nellie would be company for him.

The sun was down and the little room began to grow shadowy. Miss Angela began to pray. "Oh, God, please make a way for Nellie. Don't let her be sent away. We all love her so much. Don't send her away—," Miss Angela stopped praying, abruptly. "I guess folks will say I am crazy," she said aloud, laughing excitedly, "but I don't care. I am going to do it this very night." She was rushing about getting into her hat and coat and fastening the back door. "I guess God thinks lots of people are crazy to pray some of the prayers that they do and then do nothing about answering them themselves. I am glad He is patient and understanding."

Miss Angela hurried down the street to a little house not much larger than her own. She knocked and the door was instantly opened and a wave of small O'Riellys surged around her shouting delirious welcome.

"Come right in, Miss Angela," cried Mrs. O'Rielly. Her face one broad beaming smile.

"Where is Nellie?" asked Miss Angela, accepting the chair which Mrs. O'Rielly had vigorously dusted with her apron.

The eager face clouded. "Poor little thing. Miss Angela, I wanted to keep her, but the welfare workers and the minister and some others said she ought to go to the orphanage. You know how times are now. Pat only gets four days a week and we are pretty hard put to it, but one more didn't make much dif-

Church and District Association Treasurers are earnestly requested to send all funds that are to be credited in the 1935 receipts to C. M. Thompson, Treasurer, 205 East Chestnut Street, Louisville, Kentucky not later than January 4, 1936.

Early in January the Financial Exhibit for 1935 will be published.

This Financial Exhibit will give the name of each Baptist Church in Kentucky and the total Co-operative Program funds contributed by that church for the year 1935.

ference. Oh, I know they will dress her well and feed her well and be kind to her, but that isn't the same as belonging to someone who is your own. She is in the back room getting her things together. I hate to see her go."

"Mrs. O'Reilly," said Miss Angela, a little breathlessly, "would you be willing for me to take Nellie?"

Mrs. O'Reilly's jaw dropped in astonishment. "You—Miss Angela?"

"Yes. I want her. I will be good to her and if I keep her you can see her whenever you like. Of course, I can't give her fine clothes but I will do my best for her."

"Kitty," said Mrs. O'Reilly, to one of the gaping children, "go bring Nellie here to me. Hurry!"

Nellie came slowly. Her little face was tear-streaked.

"Come here, darlin'." said Mrs. O'Reilly, reaching out her arms to the little girl. "Good news for Christmas. Miss Angela wants to take you home with her to be her little girl. Would you like that?"

Nellie's large eyes grew even larger and her face turned a shade paler. "For true?" she breathed.

"For true and for good and all," said Miss Angela heartily. "Do you want to go home with me now, or shall I come for you tomorrow?"

"Now," whispered Nellie, daring not delay.

"Well, don't get anything but a nightie. We will come back for your other things tomorrow."

Nellie flew to obey, followed by a stream of O'Reillys.

"Oh, Miss Angela," said Mrs. O'Reilly, her eyes glowing through happy tears, "This is a happy Christmas for Patrick and me after all. We didn't want Nellie to go but we are glad for you to have her and we know she will be perfectly contented with you."

The stars were shining as Miss Angela with Nellie went back to the "Happiness House." They chattered together. Nellie had always loved Miss Angela devotedly and it seemed too good to be true that she was to be her little girl. "Miss Angela," she said, happily, "I will go to town for you and I can feed your chickens and make the beds and sweep."

"And what would I do?" asked Miss Angela, laughing.

"Oh, you are to just sit and sew and make lovely things as you like to do."

They talked of the White Christmas Service. "Miss Angela, I am so glad I will get to go to it. I have two nickels that Uncle Pat gave to me. I am going to put them in the offering."

The day before the White Christmas Service Miss Angela and Nellie went to town to get a few groceries to last over Sunday. "Miss Angela," said Nellie, "if you don't mind I would like to look at the dolls while you do the shopping. May I?"

"Of course you may, honey. Don't

fall through the glass." Nellie laughed at that.

Miss Angela was hurrying away when something inside of her made her stop and look back. She saw little Nellie's face pressed against the window pane. "Poor little thing," she said. "I don't suppose she ever owned a nice doll." Then a regular battle took place in Miss Angela's heart.

Everyone said it was the most successful service they had ever had. The church had been decorated more beautifully and the offering had been nearly twice as large. When Miss Angela heard them speak of the offering, she thought of the white envelope she had placed in the collection plate.

Nellie was thrilled when Miss Angela took her to the woods to get a small cedar tree. They put it on the cutting table in the sewing room. Miss Angela covered the table with a sheet then got out tinsel and ornaments and she and Nellie trimmed the little tree until it sparkled.

Nellie purchased a little five cent handkerchief for Miss Angela. She tied it up in a white paper with a red string that Miss Angela had thrown away. She would slip it under the tree when Miss Angela wasn't looking.

On Christmas Eve night, Miss Angela called Nellie to the kitchen door. "Just look at that star honey," she said, hugging the little girl close to her side. "There is one like it every year at Christmas time. I call it my Christmas Star. Isn't it big and bright?"

"Maybe God made it that way on purpose," said Nellie.

At eight o'clock Miss Angela tucked Nellie into her little cot bed which stood just beside her own bed. "Good night, honey," she said, stooping to kiss her. "Sleep tight."

"Miss Angela, do you really think Santa Claus will come to see me? You know He isn't used to stopping here."

"If he doesn't," said Miss Angela, "I will never speak to him again."

At ten o'clock, Miss Angela laid aside the book she was reading. "Bed time for me," she said, yawning. She arose from her chair, lazily, and gathered up the big grey cat, who was sleeping so

comfortably on the hearth rug. "Outside, Nicodemus," she said, stroking the fur affectionately. "I'm sorry to have to put you out, but you have a warm bed under the house, you know."

She fastened the back door and went into her bedroom to see if Nellie was covered, then she went back into the sewing room and knelt down beside the gay little Christmas tree and began to pray.

Miss Angela lay down and soon slept and as she slept she had a marvelous dream. She dreamed she was in church at the White Christmas Service and when they had taken up the offering, she was astonished to see her offering grow larger and larger until the church couldn't hold it and all the for it.

And the beautiful Christmas star shone through the window. Its light fell on Miss Angela and on Nellie's face. But it shone brightest in the sewing room, on a little white package which held a five-cent handkerchief and on a lovely doll, all dressed in pink, seated beneath the gay little Christmas tree. —Mary Blake Porter in Alabama Christian Advocate.

FORK UNION

MILITARY
ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker. Box 213 Fork Union, Virginia.

Wabash 1161

FIDELITY and COLUMBIA Insurance Co.

Fifth and Jefferson

LOUISVILLE, KENTUCKY

Christmas Greetings

KENTUCKY MILITARY INSTITUTE

COL. C. B. RICHMOND

LYNDON,

KENTUCKY

Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

The Burden

Take Thou the burden, Lord;
 I am exhausted with this heavy load.
 My tired hands tremble,
 And I stumble, stumble
 Along the way.
 Oh, lead with Thine unfailing arm
 Again today.

Unless Thou lead me, Lord,
 The road I journey on is all too hard.
 Through trust in Thee alone
 Can I go on.

Yet not for self alone
 Thus do I groan;
 My people's sorrows are the load I bear.
 Lord, hear my prayer—
 May Thy strong hand
 Strike off all chains
 That load my well-loved land.
 God, draw her close to Thee!

—Kagawa.

1936 Year Book

Year books, annual report blanks, apportionment cards and quarterly suggestions have been mailed to W. M. S. presidents and year books and annual reports to Young People's Leaders.

If you are new and your name has not been reported to our office, the literature was probably mailed to the former president. Please ask her to hand it to you. We want every one to have a package, but our supply of free copies of the Year Book is limited. Additional copies can be purchased for ten cents a copy.

W. M. U. Minutes Off The Press

The Minutes of W. M. U. meeting, at Owensboro, Ky., will be sent only to State Officers and Chairmen, Associational Superintendents, District and Associational Young People's Leaders.

Any society president, Young People's Leader or delegate, who desires a copy, will please write W. M. U. office and we shall be glad to send them a copy.

Laurel River Association

We are delighted to hear the good news that the Associational Superintendent, Mrs. D. L. Walker, is recovering from her serious illness and is able to take up her duties again.

The Tea Fountain

You have all seen drinking fountains, but they have all been for water, haven't they? You know the Chinese drink tea instead of water, and it is a great blessing to the coolies and other poor people on the street to have tea fountains

for them. A few days ago, Mr. T. C. Zau, one of our young church members, celebrated his thirtieth birthday. With some of the money which was given him on that day, he bought several fans for the church, and had a fountain of tea made. This he placed near the front door of the church, where any passer-by can have a drink of tea out of one of the white cups which are attached by a chain to the fountain. Many every day are refreshed and better fitted for their work by this fountain. Written in white letters on the green fountain are these words, "Whosoever drinketh of this water that I shall give him shall never thirst, but the water that I give him shall be in him a well of water springing up into everlasting life."—John 4:14. Surely this is giving a cup of cold water (hot tea) to one of the little ones for Jesus' sake.

Pearle Johnson,
 Shanghai, China.

Cradle Roll Department At North Gate Church

On April 21, 1935 we organized our Cradle Roll Department at North Gate Church. We had previously visited a number of homes and enrolled the children in the department, and had prepared two large cradles and a number of small ones. One large cradle was red and many small cradles were hung from it, the other was blue with little blue cradles attached to it. The red were for the girls and the blue for the boys. On each little cradle we had the child's name and where possible to get them a photograph of him. On Cradle Roll Day we invited the parents to come and bring their children. Did they come? Indeed they did! Such a crowd as we did have! The Sunday School Superintendent explained the purpose of the department. The kindergarten children sang a little cradle song, and the department leader and assistant were introduced and spoke a few words. Then the pastor gave a message to them. Though we cannot say that we had a quiet service, we do believe it was a successful one in that it encouraged the parents to bring their children early to Him who said, "Suffer the little children to come unto me, and forbid them not for of such is the Kingdom of Heaven."

Pearle Johnson,
 Shanghai, China.

W. M. U. Young People's Department
JOSEPHINE PROCTOR JONES,
 Young People's Leader

Christmas Wish

May Christmas bring to you, its tripart joy:
 True Faith, to free you e'er from doubt's alloy;

Strong Hope, to sing your heart to sweet repose;
 And Love, to help you smooth another's woes.

—John Grant Newman, D.D.

Gift Suggestions

Tinsels and bells, mistletoe and holly:
 What gift will be both useful and jolly?
 A monthly magazine of World Mission News.
 You'll make no mistake, as these you choose—
 World Comrades, for under seventeen years;
 The Window of Y. W. A. for young women.

Each \$1.00 a year, order from 1111 Comer Bldg., Birmingham, Ala. Gift announcement sent on request.

Knighthood Banquet

(Copied from Harlan Newspaper)

"A banquet for the Royal Ambassadors of the Upper Cumberland Association was held at the Harlan Baptist Church, last Friday evening at 6:30.

"The tables and banquet hall were decorated in blue and white (R. A. colors). Large globes of the world, surrounded by miniature dolls, representing all nations, formed the centerpiece for each table. The place cards were hand-made, a knight mounted on his steed and carrying a banner with a cross.

"About 130 boys and men enjoyed this feast of good things.

"The following program was given, with Mr. Ed. Helton, of Cumberland, as toastmaster, Joe Asher leading the singing and Jimmy Stokes as pianist:

"Ambassador-in-chief, Ed Helton; Invocation, Rev. Oscar Davis; 'The King's Business,' by all; 'Christ We Follow,' by Fred Lewis, Jr.; Devotional; trio, 'Follow the Gleam,' by Chas. Wright, Joe Asher and Carlos Pope; 'The Value of a Boy,' playlet, by Loyall R. A. Chapter; Knighthood's Call to Modern Youth, by Dr. R. F. Jasper, and Royal Ambassador Response, one-minute talk from each chapter.

"The Chapters represented were: Lynch, Cumberland, Harlan, Loyall, Liggett, Four Mile and Verda."

Have Your
Christmas Dinner Complete
 with
BUTTERMANN
Ice Cream

A Quality Product of a
 Louisville-Owned Company

**LOUISIANA STATE CONVENTION
MEETS AT SHREVEPORT**

Fred T. Moffatt, First Church,
Lake Charles, La.

Dave Powell, of Shreveport, La., was re-elected president of the Louisiana Baptist Brotherhood Convention at the meeting of the State-wide Brotherhood Conference, which met on Monday night, November 18, preliminary to the annual conference of the Louisiana Baptist Convention, which convened the next day at 2:00 P. M.

Approximately 500 laymen from all over the State were present at the opening session, which met in the First Baptist Church. Dr. J. Norris Palmer, of the First Church, Baton Rouge, delivered the principle address at the Monday night session. He spoke upon "Four Pillars of Civilization," namely, Government, Schools, Church, Home. This sermon by Dr. Palmer was in every way the greatest utterance, not only in the Brotherhood Conference, but also in the convention proper. The final session of the Brotherhood convened Tuesday morning at 8:30 A. M. The program consisted of an address by Dr. E. D. Elliot upon "God's Man in the Pew." An open discussion followed.

The Eighty-eighth Annual session of Louisiana Baptists convened at the First Baptist Church, Shreveport, Tuesday, November 19 at 2:00 P. M. The convention was called to order by Rev. O. P. Estes, President. Following the worship period, Dr. Estes delivered a sane, plain and convincing message on "Baptist Achievements in the Past Year and Their Hope for the Future."

The next item on the program called for organization. Rev. B. F. Wallace of Parkview Church, Shreveport, was elected president by acclamation. Rev. O. C. Oliver and Rev. C. W. Caldwell, vice-presidents. John S. Ramond was re-elected recording secretary. The organization was completed in a few minutes. There was not even a ripple on the horizon. The Hon. Mayor Sam Caldwell, a Presbyterian, who extended words of welcome from Shreveport following the organization, said that it was very evident that the steam roller was working flawlessly.

Dr. John C. Slemp, Associate Editorial Secretary, with flagrant phraseology and spiritual poise, analyzed and interpreted the gigantic task of our Sunday School Board at Nashville. State Secretary F. J. Katz rendered a marvelous account of his stewardship. He also introduced some fifteen new pastors to the convention. The report of the Sunday-school and B. T. U., by Secretary G. K. Keegan, was received with a great deal of enthusiasm. The Rev. Horatio Mitchell, of New Orleans, delivered the Convention Sermon upon the theme "Jesus and Missions." Rev. Frank Tripp, of St. Joseph, Mo., representing the Southern Baptist Convention, indicated that he

(Continued on Page 27.)

Jackson 0944

VULCAN WORKS

Machine Shop

General Repairs—Punches & Dies
Models and Experimental Work
316 W. Liberty Louisville, Ky.

Magnolia 6016

**Love Chemical
Company**

1428 WEST BRECKENRIDGE ST.
LOUISVILLE, KENTUCKY



Wabash 3375

**Cooke Chevrolet
Company**

Louisville's Largest and Most
Progressive Dealer

849 SOUTH THIRD STREET
LOUISVILLE, KENTUCKY

ENGRAVERS
For All Kinds Of
PRINTING PLATES

DESIGNERS
For All Kinds Of
Advertising Material
Booklets, Folders, Catalogs
ASK FOR OUR SUGGESTIONS

ENGRAVERS
Clingman & Co.
301 W. MAIN ST. LOUISVILLE, KY.

Christmas Greetings
from

**Capital Laundry
and Dry Cleaning Co.**
Incorporated

721 W. CHESTNUT STREET
Jackson 8145
LOUISVILLE, KENTUCKY

WRITE TODAY
FOR YOUR COPY OF
**Hall's 1936 Premium
Seed Catalogue**

It contains valuable information
and it is FREE.

Hall Seed Co.
Incorporated
219-21 East Jefferson St.
LOUISVILLE, KENTUCKY

Healing Humanity's Hurt

For ten years the Southern Baptist Hospital has been in operation serving the sick and injured as a Christian ministry. During all that time all salaries and bills have been paid every month; and bonds, both principal and interest, paid promptly on the day they were due.

SOUTHERN BAPTIST HOSPITAL
NEW ORLEANS, LOUISIANA



Any book listed below may be ordered from the Baptist Book Store, 323 Guthrie Street, Louisville, Ky.

They Came Seeking, by Coe Hayne, by The Judson Press, 144 pages, price \$1.00.

This is a story of Home Missions, and tells of work in the picturesque West and Southwest among Spanish-speaking peoples. The book abounds in an assortment of stories of heroic pioneer Christian service. The author is connected with the American Baptist Home Mission Society.

Agnes Weston, The Sailors' Friend, by Jennie Chappell, published by Pickering & Inglis, ninety-six pages.

Agnes Weston is the woman who founded those great establishments in many a port for the benefit of seafaring men. Her work brought her into touch with men of the British Navy, but also with other Naval groups and sailors in mercantile marines. Her work was to provide decent places of rest and recreation for seafaring men. She became greatly beloved, and her death was broadly mourned. This book gives an attractive illustrated story of her work.

Crucifying Christ in Our Colleges, by Dan Gilbert, published by The Danielle Publishers, Van Dyke Place, San Diego, Calif., 234 pages, price \$1.00.

"I am a Presbyterian," writes the author, Dan Gilbert. "I am twenty-four years of age; have attended two State Universities in the West; have had experience as a newspaper reporter; and am now devoting practically all my time to writing. As a student, first in high school and later at the University, I came under the influence of anti-American education. In high school, one godless science instructor, in particular had much to do with the temporary unsettling of my faith and ideals. Through

bitter personal experience, as well as through observation of its effects on friends and classmates, I came to see the destructive and disastrous outworkings of the various forms of anti-Christianity indoctrinated by certain professors. After I regained my footing on Eternal Truth, after I was brought to see the Light, and again to know Christ, I set myself to fighting this Evil in Education. I have adopted my best efforts to this purpose; and believe firmly that I have a calling to this task." This new book is already in its second edition, and bids fair to run many more. It will greatly strengthen the faith of college and high school students, written by a man who knows how to deal with their problems when they are mistaught by some good-for-nothing teacher. In addition to being of immense value to students it ought to be placed in the hands of college professors who think that it is "smart" to lead their students into the marshes of muddy thinking, the jungles of infidelity, the paths of anti-patriotism and disloyalty to one's country. Dan Gilbert knows how to use words, and he uses them.

Sally Jo, by Zenobia Bird, published by Fleming H. Revell Co., 216 pages, price \$1.50.

Zenobia Bird is well known as a writer of good stories and wholesome. This book makes a strong appeal for what is best and most helpful, and is

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

Jackson 7241

418 EAST BRECKINRIDGE ST.
LOUISVILLE, KENTUCKY

Jackson 8168
KENTUCKY TENT & AWNING CO.
337 WEST MAIN STREET
LOUISVILLE, KENTUCKY

Emil Peter Herman Welsh Wm. Peter
Independent Ice & Coal Co.
Incorporated
Office and Factory:
Howard Street, 18th to 20th
SHawnee 0427 Louisville, Ky.

J. H. DICKEY
INSURANCE OF ALL KINDS
COLUMBIA BUILDING
4th & Main Tel. WAbash 3277
LOUISVILLE, KENTUCKY

MAgnolia 0332
Jos. C. Becker
GROCERIES AND MEATS
1400 BERRY BOULEVARD
LOUISVILLE, KENTUCKY

ALWAYS BUY A NEW
CHEVROLET
FROM
Universal Car Co.
BROADWAY AT 25th
LOUISVILLE, KENTUCKY
The Real Used Car Dealer

HOLIDAY GREETINGS
from
The Commonwealth Life Insurance Co.
DARWIN W. JOHNSON, President

first-rate, clean reading. The heroine, loved and almost idolized by her two aunts, and full of fun and energy, meets a young theologian who influences her greatly. The book is a good challenge to foreign mission service.

The Promise is to You! by J. Edwin Orr, published by Marshall, Morgan & Scott, 128 pages.

Prove Me Now, by J. Edwin Orr, published by Marshall, Morgan & Scott, 128 pages.

Can God—?, or 100,000 Miles of Miracle in Britain, by J. Edwin Orr, published by Marshall, Morgan & Scott, 128 pages.

J. Edwin Orr is a comparatively young man, but seems destined for prominence and power in missionary and spiritual circles, both as a vocal witness to truth and as an author. The reviewer has read two or three of his books, and one cannot lay them down when he has begun. Their style is that of recounting his personal experiences in his work in witnessing to Christ. The sub-title of this volume is "Ten Thousand Miles of Miracle." The Ten Thousand Miles are those he traveled through Europe as a witness to the cross. The volume, "Prove Me Now," tells of another ten thousand miles of miracles, in which the principle part of his journey was Russia and Moscow, and "Can God—?" deals with sermons preached while covering 10,000 miles of miracles in Britain.

The Warder Family in Virginia, Kentucky and Illinois, by Walter Warder, published privately by the author, Cairo, Ill., eighty-two pages, not for sale.

This new book is a collection of notes, biographical, genealogical and historical, bearing on the Warder Family. Many of the Warders were pioneers in the settlement of this once wilderness country of ours. Some of them were Baptist preachers who were destined to play a remarkable part in the development of our denomination. Especially was this true of Walter Warder, pastor for years at Maysville, Ky., about whom the author has written an article for the Recorder. Lack of space prevents us from publishing it this week. The author is a grandson of the former Maysville pastor born in Maysville, Kentucky, and for years has been an attorney at law in the city of Cairo, Ill. He has served both as a Legislator and Senator in Illinois, and at one time was Speaker of the House. He had this book printed at his own expense, in a limited edition of fifty copies, which he presented with his compliments to his Warder kinsmen, and one copy he has autographed to the Western Recorder "in honor of the One Hundred and Tenth Anniversary." The Cairo attorney has promised us at a later time another article bearing on the life of Joseph W. Warder, another kinsman,

who beginning in 1875 was pastor of the Walnut Street Church in Louisville for twenty years.

Pastor C. R. Pittard has resigned the care of Olive Chapel Church, in North Carolina, to accept the pastorate of the Allapattah Baptist Church, Miami, Fla.

Brother Warren W. Payne, pastor of the Cedar Grove Church, near Franklin, Simpson County, Ky., has been called to the pastorate of the Pleasant Hill Church, Robertson County, Tenn. This is the church of his boyhood days, where he was baptized and licensed to preach. He will supply the Pleasant Hill Church the first and third Sundays of each month, beginning with the New Year.

SEASON'S GREETINGS
CHAS. DECKEL
GROCER
Highland 4500
2443 Bardstown Road
LOUISVILLE, KENTUCKY

SEASON'S GREETINGS
Evergreen
Cemetery

GREETINGS
Dr. Orville Miller
821 SOUTH THIRD
JACKSON 6534
LOUISVILLE, KENTUCKY

"FROM MINES TO YOU"
Stearn's Golden Eagle and Golden Pheasant
Stearns Coal Co.
18th & Magnolia MAGNOLIA 7780
LOUISVILLE, KENTUCKY

PREPARE FOR CHRISTIAN SERVICE THE WINTER TERM

Beginning January 9, 1936, at
The Moody Bible Institute of Chicago
offers students, in addition to the entire curriculum of the Institute, presented by its regular capable Faculty, the added advantage of an outstanding series of lectures by well-known teachers, during the term—January to April.

SPECIAL LECTURERS
REV. WILLIAM A. DEAN, Alden, Pa.
DR. A. C. GAEBELEIN, New York City.
DR. WM. L. PETTINGILL, Wilmington, Del.
MR. MAX I. REICH, Member of Extension Staff of Moody Bible Institute.
DR. WALTER L. WILSON, Kansas City, Mo.

The 30th Annual Founder's Week Conference is scheduled for Feb. 2 to 9. A great program of Bible exposition and inspirational messages has been arranged.

ENROLL NOW AND SECURE THESE INSPIRING BENEFITS
For further details, address
The Moody Bible Institute of Chicago
153 INSTITUTE PLACE CHICAGO, ILL.

OLD STAMPS WANTED
Friends can help us care for poor patients by sending us old cancelled stamps. Do not remove them from the envelope or wrapper. Look in your attic or desk or trunk for old letters and send the stamps to
SOUTHERN BAPTIST HOSPITAL
NEW ORLEANS, LOUISIANA.

WAbash 3732
Falls City Bindery
Ruling and Binding
Blank Books—Loose Leaf Devices
Edition and Pamphlet Binding
219 W. Main Street
LOUISVILLE, KENTUCKY

Kentucky Baptist Hospital
810 Barret Ave., Louisville, Ky.
EAST 2646
Owned and Operated By
Kentucky Baptists

Beautiful Location
Modern Equipment
Fire-Proof Building
and prepared to
take care of
150 Patients Per Day
H. L. DOBBS, Superintendent

**Baptist Training Union
Department**

**BYRON C. S. DeJARNETTE,
State Secretary**

Last Call For Birmingham

This is my last opportunity through this page to call your attention to the importance of attending the Fourth Southwide Baptist Training Union Conference to be held at Birmingham, Ala., December 31-January 3.

I cannot urge you enough to plan to go and to get as many others to go as you can. This is a rare privilege and you will be doing anyone a great service if you get that person to go.

Important Birmingham Information

1. Program—7:00 P. M. Tuesday through Friday Night.

2. Kentucky's Headquarters—Thomas Jefferson Hotel.

3. Write Mr. Perkins J. Prewitt, Chamber of Commerce, Birmingham, Alabama for reservation. Rates are low. At the Thomas Jefferson they are as follows: Three or more to room, with bath \$1.25 per person; double room, with bath \$1.50 per person; single room, with bath \$2.50.

4. Registration Fee—\$1.00.

5. Attendance Goals: South—6,000; Kentucky 300. Central Region 60; Eastern Region 20; Southeastern Region 60; West Central Region 100; Western Region 60.

Suggestions For Use in Reaching Goals

1. Read all information concerning Conference.

2. Make list of responsible workers under you and know them.

3. Contact these workers at once.

4. Keep goals before workers and churches. Increase when reached.

5. Emphasize low hotel and railroad rates. Urge use of R. R. passes.

6. Present Conference to every church by playlet from December Training Union Magazine or short talks.

7. Suggest that churches pay expenses of Pastor, Director, Leader, or President as a Christmas gift.

8. Make list of those going and keep working in your Association and local Unions to get as many to go as you can. Exceed goals.

9. Pray for a great Spiritual meeting.

Danville, Lexington Avenue—South District

On Sunday, November 24 it was my privilege to be with Pastor C. C. Warren and the Lexington Avenue Church in South District Association. The Training Union had just completed a successful Study Course with an attendance of near 100. On Sunday night the Training Union was given special emphasis at the regular preaching hour.

Owensboro, Third—Daviss-McLean

I wish you could have heard Dr. E. P. Alldredge, Statistical Secretary for Southern Baptists, speak at Third Church, Owensboro, Tuesday Night, November 26. He brought an informing, inspiring, and challenging message on "The Glory of the Young People's Movement in Our Churches."

Dr. Alldredge said that the Young People's Movement first, has given a distinct place to young people in our churches; second, has provided them with systematic training for the highest service; third, has enabled young people to find their places in the Kingdom; fourth, has furnished most of our leaders; fifth, has brought Southern Baptists into the greatest achievements of any other denomination; and sixth, has put our denomination to the forefront in dealing with young people.



Miss Virginia Blaydes, Shelbyville

Winner of State Intermediate Sword Drill Contest, will represent Kentucky at Birmingham, Alabama, December 31-January 3.

State Intermediate Sword Drill Contest

The State Intermediate Sword Drill Contest was held Friday Night, November 29 at the Fourth Avenue Church, Louisville. The Drill was conducted by Mrs. W. B. Thirlwell. The contestants were the winners of the Regional Contests. The winner of first place was Miss Virginia Blaydes, of Shelbyville Church in Central Region. Miss Blaydes will represent Kentucky in the Southwide Contest in Birmingham, Alabama, December 31-January 3. The winner of second place was Miss Jewell Thurman, of Parkland Church, Louisville, who will represent Kentucky in the event that Miss Blaydes is unable to go.

Ninth and O, Louisville—Long Run

I had the privilege of speaking in General Assembly at Ninth and O Church, Louisville, Sunday Night, December 1.

Fourth Avenue, Louisville—Long Run

It was a pleasure to have a part on the program of the Conference held, on Tuesday Night, December 3 at the Fourth Avenue Church, Louisville, for the officers of the Associational Training Union, led by Director P. Lloyd

Gist of the Lesson 1936
by R. A. TORREY

Insist on the ORIGINAL. Thirty-six Years' Supremacy. Never equalled. Condensed Thought. Digest and Text of Lesson. Attendance Record. Other features. Flexible Binding. 35c Postpaid. F. H. REVELL CO., 158 Fifth Avenue, New York

Dawson. This meeting was very helpful for Associational, Group, and local Directors, Leaders and Presidents.

New Unions

Training Union—Franklin, Simpson Association—Pastor J. G. Barbe; Director Miss Pearl Robinson.

B. A. U. Lawrenceburg, Baptist Association—Pastor E. N. Perry.

Awards for August

| Association | Methods | Other Books |
|------------------|---------|-------------|
| Bracken | 55 | |
| Christian County | 9 | |
| Daviss-McLean | 57 | 167 |
| Franklin | 11 | 1 |
| Little Bethel | | 12 |
| Long Run | 9 | 69 |
| Nelson County | | 30 |
| Severn's Valley | | 2 |
| Shelby County | 2 | 1 |
| South District | | 47 |
| Ten Mile | | 11 |
| Warren County | | 1 |
| Total | 143 | 341 |
| Ohio | 27 | |
| | 170 | 341-511 |

RECORD OF ATTENDANCE
Baptist Training Unions reporting enrollment of 100 or over

December 8, 1935

| | Att. | Vis. | En. |
|---------------------------|------|------|-----|
| Louisville, Grace | 133 | 10 | 145 |
| Newport, First | 124 | 34 | 194 |
| Lexington, Porter Memo | 118 | 16 | 187 |
| Oneida | 108 | 3 | 134 |
| Louisville, Franklin St. | 106 | 9 | 145 |
| Owensboro, First | 97 | 19 | 131 |
| Louisville, Crescent Hill | 96 | 16 | 146 |
| Harrodsburg | 94 | 17 | 131 |
| Danville, Lexington Ave. | 93 | 15 | 145 |
| Louisville, 23rd & Bdwy. | 92 | 22 | 122 |
| Hopkinsville, First | 88 | 3 | 130 |
| Pineville, First | 86 | 11 | 170 |
| Glendale, Gilead | 85 | 8 | 109 |
| Louisville, Bapt. Temple | 82 | 7 | 139 |
| E'town, Severns Valley | 75 | 6 | 112 |
| Owensboro, Third | 72 | 24 | 126 |
| Erlanger, Elsmere | 68 | 1 | 112 |
| Lexington, Grace | 63 | 14 | 134 |
| Taylorsville | 60 | 2 | 130 |

CLEAN EYES ARE HEALTHY EYES

To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Drug Store.
Hilco Chemical Works, Patchogue, N. Y.

LOUISIANA STATE CONVENTION

(Continued from Page 23.)

had never attended any one of our three theological institutions, but now he was endeavoring to pay the debts of all three; namely, The Southern Seminary, Louisville, Ky.; Southwestern, Fort Worth, Texas, and the Bible Institute, New Orleans.

Christian Education was allotted an altogether too brief period. Rev. A. E. Prince, of Pineville, read an exceedingly fine and comprehensive report. The report was spoken to by the following: C. Cottingham, Louisiana College; E. C. Soloman, Dodd College; H. W. Tribble, Southern Seminary; L. R. Scarborough, Southwestern; W. W. Hamilton, Bible Institute; and S. W. Newman, Acadia Academy.

The Foreign Mission hour was one of the very best during the entire convention. The speakers included Dr. I. V. Neprash, of Russia; Dr. and Mrs. J. Franklin Ray of Japan; Mrs. Lilly d'Jung of China; Rev. M. T. Rankin, Foreign Board Secretary to the Orient.

Space will preclude going into the reports from hospitals, orphanages, W. M. S., etc. Perhaps the outstanding contribution to the Convention was the address by one of our visiting brethren, our beloved Dr. J. W. Beagle, of the Home Mission Board. Dr. Beagle had for his text precious and familiar words found in Philippians 4:19. I wish that every Baptist might have heard the passionate cry that came from this dear soldier of the Cross.

I was about to say "finally." Someone has said that an optimist is one who reaches for his hat when the preacher says "finally." An optimistic and progressive note was evident during the entire convention. Louisiana Baptists do not include Christian Education or the Orphanage in the Co-operative Program. This, to me, seems nothing short of a tragedy. I was favorably impressed with the way the delegates remained until final adjournment. The spirit of prayer and sympathetic devotion, seen on the faces of all, were a challenge to every speaker.

Don't ask me to compare the Louisiana Convention with the Kentucky State General Association. This was my first State Convention outside of dear old Kentucky in all my ministry.

May I take the liberty of extending my Christian love to the Kentucky fellowship one and all.

On December 1, Dr. Norman W. Cox, pastor of the Fifth Avenue Baptist Church, Huntington, W. Va., completed three years of service, during which time there have been 608 additions to the membership of the church; the work has grown in all departments so that the Sunday-school has averaged 1,040 for every Sunday of this year; the finances most successful; and the church looks forward to another fine year.

PELOUBET'S SELECT NOTES

A COMMENTARY ON THE UNIFORM SUNDAY SCHOOL LESSONS

BY WILBUR M. SMITH, D.D.

62ND VOLUME

COMPLETE IN SPIRITUAL AND INSPIRATIONAL INTERPRETATION
OF LESSON TEXT, MAPS, ILLUSTRATIONS, QUOTATIONS,
BIBLIOGRAPHY AND TEACHING METHODS FOR ALL GRADES

\$ 2.00
POST PAID

AT ALL BOOKSTORES **W.A. WILDE COMPANY** BOSTON, MASS.

UPTON PRINTERS ROLLER CO.

Manufacturers of All Kinds of

PRINTERS ROLLERS

1215 W. MARKET STREET

JACKSON 6757

LOUISVILLE, KY

Campbellsville College

CAMPBELLSVILLE, KENTUCKY

A Junior College with three-fold Accreditation.

For Boys and Girls: College, High School, Grades.

Liberal Arts. Teacher-Training. Commercial.

Prepare for Teaching, the Ministry, Law, Medicine, Office,
Scientist, or other Profession.

A Christian College with best accommodations.

Low Rates and Specialists as Teachers.

Write for Information

D. J. WRIGHT, President

Orphanage Work a Missionary Field of Endeavor

The Louisville Baptist Orphan's Home was opened to care for children left orphans at the close of the Civil War, and ever since that time we have endeavored to care for both orphan and destitute children, and place them in Christian homes. It is our intention to furnish them shelter and food, love them and educate them for Christian citizenship. We are constantly salvaging normal children from the rubbish heap of life, and training them into useful men and women.

Louisville Baptist Orphan's Home

1022 S. FIRST STREET

LOUISVILLE, KENTUCKY

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space. It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

H. B. LOVAN

Whereas it has pleased God in His infinite wisdom to call from His labor here on earth our beloved Brother H. B. Lovan, who departed this life on July 6, 1935.

Therefore be it resolved that in his death the Nortonville Baptist Church has lost a faithful member. The loving wife and children a faithful father and companion.

Resolved that this church mourn his departure, and extend our deepest sympathy to the family.

W. P. BURBA,
LOUIS BERRY,

Nortonville, Ky.

CARL C. CULLEN

Whereas, it has pleased Almighty God, in His infinite wisdom, to take unto Himself, the spirit of our Brother Carl C. Cullen, who was on November 15, 1935, called from the labors of this life, to the refreshments of that Celestial Home on High, therefore be it resolved:

That in his death we have lost a true and faithful brother, whose life was dedicated to the service of God and to the performance of those acts of charity and mercy, which made him so dearly beloved by all who knew him. That his church has lost one of its most devoted and consecrated members, and deacons, and the community in which he lived one of its most useful and respected citizens.

That we sincerely extend to his bereaved wife and family, our sympathy in the loss we have all sustained.

H. L. TUCKER,
C. S. BRATCHER, Pastor
W. R. PERRY,
B. L. CONWAY.

Adopted as read at a special meeting of the Board of Deacons held on November 24, 1935.

H. L. TUCKER, Chairman,
H. L. THRELKELD.

MRS. MARY MANTLE

On Friday afternoon, October 18, our beloved friend, Mrs. Mary Mantle, left her earthly dwelling place and went to live forever in the "house not made with hands eternal in the heavens."

For many years she had been a member of the Missionary Society of the Crescent Hill Baptist Church and during all those years she was a constant blessing. Her beautiful culture, graciousness and gentleness of manner, unusual knowledge and grasp of the Scriptures, sympathetic understanding of the problems of others, were all dedicated, without reservation, to her Lord and His service. Her presence was ever a benediction and her counsel and life in our midst were a veritable tower of strength.

Therefore, be it resolved:

First, That we are grateful to the Father for the privilege of living close to this one who lived so close to Him, and that we shall cherish her memory as the years go by and strive to continue to profit by the example of loyalty to Christ that she set before us.

Second, That in the midst of our deep sense of loss, we extend our tender sympathy to the bereaved sons and daughters and other relatives, and pray God's blessings of comfort upon them.

What would'st Thou be?
A blessing to each one surrounding me,
A chalice of dew to the weary heart,
A sunbeam of joy bidding sorrow depart,
To the storm tossed vessel a beacon light,

A nightingale song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each friendless soul.
Such would I be!

O, that such happiness were for me!
(—Francis R. Havergal).

MRS. E. B. ROBERTSON,
MRS. J. B. WEATHERSPOON.

Louisville, Ky.

MRS. MARGARET YOUNG JOHNSON

Suddenly, at her home, August 24, 1935, Mrs. Margaret Young Johnson, left this earth to answer the call, "Come up higher" and entered the Home prepared for her in Heaven.

The W. M. S. of the Crescent Hill Baptist Church sustained an irreparable loss. She had been a faithful member of the Crescent Hill Baptist Church for a number of years—possessing a character of unusual worth, with a patience and calmness of spirit seldom seen in these days of disquietude and unrest.

For a number of years she taught in the Sunday-school and gave unstintingly of her time and talent to the work.

As a Christian, she was always found on the side of righteousness; as a worker, she was always ready to lend a helping hand and give loving counsel.

Every department of the Crescent Hill Church work will keenly feel her loss. We who knew her best and loved her most, knew the beauty of her home life, and shall miss her loving presence among us. But we know she has gone to be forever with the Lord and to receive a crown of righteousness prepared for those who love Him.

Therefore, be it resolved:

First, That we thank God for this humble life and Christian example of this good woman. That we may hold her memory in love and reverence and may this memorial be spread upon our Minutes.

Second, That we extend our heartfelt sympathy to the bereaved family in their great loss and commend them to Him who doeth all things well.

MRS. SARAH K. BARNES.

MILLER BROS.
Groceries, Meats, Vegetables
and Dairy Goods
Southeast Corner
19TH and DUNCAN STREETS
LOUISVILLE, KENTUCKY

LEE E. CRALLE CO.
INCORPORATED

**Funeral
Directors**

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAGNOLIA 0771

GREETINGS

from the Makers of



For Better Dairy Products

Phone EAst 3200

**KENTUCKY
DAIRIES**

Incorporated

Owned by the Producer

LOUISVILLE, KENTUCKY

Folks Who Know Good Coal Will Tell You They Prefer

★ ★ Harlan Black Star COAL ★ ★

"The Standard of Fuel Quality"

"Eastern Kentucky"

DON'T LET YOUR SUPPLY RUN LOW

CALL US—JACKSON 8241

Byrne & Speed Coal Corporation.

J. J. McTighe, Gen. Mgr.

315 Guthrie

Home of the Iron Fireman

75 Years of Service

Fellowship Tidings.

Dr. Walker, of the Euclid Avenue Church, Cleveland, Ohio, has accepted the pastorate of the Baptist Temple, Los Angeles, Calif.

Brother Earl Gooch, Bardwell, Ky., has accepted the call of the Braggard Baptist Church, in Southeastern Missouri, and expects to move on the new field soon. The Braggard Church has a membership of about 300, and has many possibilities wrapped up in its community.

Pastor John T. Stallings recently closed some special services at Nicholasville, Ky., resulting in forty-seven additions, most of them by baptism. Also they have had additions regularly through the year. All indebtedness of the Nicholasville Church was paid off during the spring.

Dr. C. M. Pickler, pastor of the Red Bank Church, Chattanooga, Tenn., closed his meeting on December 8 at the First Church of Hayti, Mo., where Brother C. H. Franks is pastor. The meetings resulted in thirty-four additions. Dr. Franks has been at Hayti now for seventeen months, and during that time 180 members have been added to the membership, and the First Church has purchased a beautiful \$10,000 home for the pastor.

Dr. T. C. Crume's meetings with Pastor W. J. Bolt at Harlan, Ky., resulted in 117 additions. Following that he went to Knoxville where he assisted Pastor J. K. Haynes at the South Knoxville Church. There were eighty additions. Dr. Haynes has been at the South Knoxville Church for the last eleven years, and has led them in building a beautiful stone building. At the present time Dr. Crume is at the Lucrene Park Church, at Orlanda, Fla., where Dr. Brookhardt is pastor.

Elsewhere we are publishing a summary of the recent meeting of the Louisiana Baptist State Convention, written at our request, by Pastor Fred T. Moffatt, formerly of Jellico, Tenn.-Ky., but now pastor at the First Church of Lake Charles, La. His church has signed a contract with the local radio station, KPLC, to broadcast the Sunday night services for the next six months. In addition to that, Pastor Moffatt will have on this same broadcasting station thirty minutes on the air in a "Back Home" program.

We regret that by a misunderstanding we failed to publish at the proper time an account of the meeting of the Alumni of the Southern Baptist Theological Seminary at Ashland during the General Association sessions. The meeting was presided over by Dr. O. F. Herring, President of the Kentucky group, and was very largely attended. We had a brief notice in our issue of November

28 giving the new officers as follows: President, A. D. Odom, Mays Lick; Vice-President, Bailey F. Davis, Cadiz; and Secretary-Treasurer, A. K. Wright, Louisville. The time of the meeting was limited on account of the crowded sessions of the General Association, but the large group had their lunch together in the Presbyterian Church building. The writer was present in the meeting, but had to leave before it closed. It was a most encouraging meeting of our Kentucky group of the Seminary graduates.

At the General Association steps were taken to encourage the Kentucky Baptist Education Society and the Baptist Education Society of Kentucky to appoint three representatives each, which with three others similarly appointed by the General Association, would form a joint committee to work during the present General Association year for the settlement of the problem of the relationship of Georgetown College to the General Association. The General Association year for the settlement of the problem of the relationship of Georgetown College to the General Association. The General Association appointed J. W. Black, L. C. Ray, and R. E. Humphreys. The Baptist Education Society of Kentucky (the society that functions for Baptists of the whole State in conformity to the General Association outlook) appointed H. S. Summers, T. D. Brown and C. L. Breland. The three to be appointed by the Kentucky Baptist Education Society cannot be made now, so we are informed, but will be named later. There are general and large hopes among all of our Kentucky people that the work of this committee will point the way satisfactorily to all interests and elements involved.

Magoffin Baptist Institute

CLASS "A" ACCREDITED

Boarding School and All-Year Home

Earnest Christian Atmosphere

Training for Christian Service

Fine Equipment, Highest Standards

F. A. CLARKE, Salyersville, Ky.

MAGnolia 1711

McDANIEL BROS.

Funeral Directors

4339 PARK BOULEVARD

LOUISVILLE, KENTUCKY

COMPLIMENTS OF

Bryant & Stratton Business College

Incorporated

WAbash 4916

216 SPEED BUILDING

LOUISVILLE, KENTUCKY

Catalogue on Request

Louis W. Miller Henry F. Bauer

JACKSON 2525

Miller & Bauer

Monotype and Linotype

Composition

237 WEST MAIN STREET

LOUISVILLE, KENTUCKY

HIGHLAND 6138

DOUP'S POINT Service Station

LOUIS M. WILLINGER

CHEVROLET SPECIALIST

2509 BARDSTOWN ROAD

LOUISVILLE, KENTUCKY

"S S"

W. T. PARISH IN EIGHTY-FIRST YEAR

Elder W. T. Parish, of Buffalo, Ky., is eighty-one years of age, having been born near Munfordsville, in Hart County, on August 27, 1854. He spent several years of his early life teaching the old-time singing school, and engaging in other religious work with much efficiency. About the age of thirty-five he was licensed to preach, and about the age of forty-two or forty-three he was ordained to the ministry.

Entering the pastorate at once, he has engaged in pastoral labor without a break from that time until the present, being now pastor of Boiling Springs, his old home church near his birth place, where he has always held his church membership. He goes about his work with as much vim as most men at sixty.

His popularity and usefulness among his home people are seen in the following record:

He has been appointed messenger to the annual sessions of Lynn Association by his home church fifty-nine times, and has attended the association just fifty-nine times. This record is probably without a parallel in Baptist history. He has been pastor of the old home church, Boiling Springs, about thirty-five years. A few years ago the church did away with its custom of calling annually, and called him as pastor for life.

He is the present moderator of Lynn Association, having served in this capacity twenty-two years. This period is twice as long as any other moderator in the eighty years' history of the association.

He has married a swarm of young people, and has preached more funerals in the association than any man who ever lived in it. He is the center of every social circle and is a welcome visitor to every home in the association of thirty-five churches at any time he knocks at the door.

He is a man of unsullied character; bubbling with wit and humor, yet solemn as a judge. He cares nothing for notoriety or promotion. This is evident in that he held a meeting at his home church a few years ago which resulted in eighty-four baptisms. He did not report this to the papers. He is the most faithful visitor of the sick in all this land. And, last, he waits on the Lord, and depends on the guidance of the Holy Spirit in all things.

Next to his Lord he has depended upon his faithful companion, Mrs. Fannie Brooks Parish, for support and encouragement, "and she has done what she could." She is a model Christian wife and mother, and is the mother of nine children, all of whom were baptized by their father. She awaits the crown of reward which shall be given her in that day.

Inasmuch as Brother Parish has been the acknowledged sweet singer of Israel in Lynn Association for more than fifty

SEASON'S GREETINGS
Kast Bindery Service
 WAbash 2913 114 E. Chestnut St.
 LOUISVILLE, KENTUCKY

Geo. G. Fetter Co.
 410 WEST MAIN STREET
 LOUISVILLE, KENTUCKY

BEST WISHES

Geo. H. Lindig, Jr.

LOUISVILLE BEDDING CO.
 Incorporated

SPECIFY
 Spring Air Inner Spring
MATTRESSES

LOUISVILLE, KENTUCKY

Sunday School Literature

Following the Improved
Int. Uniform Lesson Topics
QUARTERLIES and PAPERS

Samples on Application.
 ADDRESS
 UNION GOSPEL PRESS
 Box 6059 Cleveland, Ohio

NOTICE—The "Bible Expositor and Illuminator," an Advanced Quarterly of 192 pages, in monthly parts but still a Quarterly, price 30 cents a quarter, \$1.00 a year, payment with order.

Sample lesson on application.

LINOTYPE COMPOSITION

The Dickson Co.

119 North Fourth Street
 Louisville, :: Kentucky

Phone SHawnee 5000
Central Glass Co.
 Incorporated

Platè Glass Window Glass
 Mirrors Store Fronts
 Paints Varnishes

30th & BROADWAY
 LOUISVILLE, KENTUCKY

DEPENDABLE

Yellow Cab

Jackson 2121

years, I close with these words: As he stands with bared head on the brink of the river, and looks across to the shore of the Heavenly City, he can sing with as much sweetness as ever one of his favorite Jewell songs, which begins with these words:

On the happy golden shore,
Where the joyful part no more,
When the storms of life are o'er,
Met me here.

By one who has known him fifty years.
W. J. PUCKETT,
Cave City, Ky.

KENTUCKY BOY MAKES GOOD IN THE MINISTRY

Rev. Victor H. Coffman, one of the South's ministers who has made good as a builder of churches and church buildings and church financiers, was born of humble Christian parents in Union County, Ky., attended school at William Jewell College, Ohio Valley College, Sturgis, Ky., Bethel College, at Russellville, Ky., and the Southern Baptist Theological Seminary. During his student days in the Seminary he was pastor of two churches in Kentucky. At the close of his school work he accepted a call from the East End Baptist Church at St. Joseph, Mo., and one year later he was called to the First Baptist Church at Arian, Mo., where he pastored for two years and harkening to the call went to Camp Taylor, Kentucky as Army Chaplain.

At the close of the war he accepted a call to the First Baptist Church at Republic, Mo., and at the end of his first year there he was called to First Penn Memorial at Eureka Springs, Ark. During his three years ministry at Eureka Springs he consolidated the two weak Baptist churches, doubled the membership, had the salary of the pastor increased from \$300 to \$2,400, and a home for the pastor, paid off a debt on the church of ten years' standing.

At the end of his three years' work at Eureka Springs, Mr. Coffman was called to the South Side Church at Pine Bluff, Ark. The membership of that church was eighty when he went to it and in the five years of his ministry the membership increased to 850, salary was increased from \$600 to \$3,000, and a pastorium, a beautiful \$96,000 church building was erected and only a \$35,000 balance was due on the building when he accepted the call to Lexington Avenue Baptist Church, at Fort Smith, Ark.

Coming to Fort Smith in December, 1927, the membership numbered 293 and it is now 1,953. In 1928 a new church edifice was erected and the name changed to Immanuel Baptist Church. The present value of the church property is \$158,900. During this eight years as pastor of Immanuel Mr. Coffman has baptized more than 1,025 people into the church.

R. P. RINGO, Assistant Pastor,
Ft. Smith, Ark.

checks
666 COLDS
and
FEVER
first day
HEADACHES
in 30 minutes
LIQUID - TABLETS
SALVE - NOSE DROPS

GREETINGS
from
Bush-Krebs Co.
LOUISVILLE, KENTUCKY

**BUSCHEMEYER
AND OGDEN**
Pharmacy
ST. MATTHEWS, KENTUCKY

Roy E. Steele

Shoe Rebuilding
Hat Cleaning Barber Shop
Cleaning and Pressing

305 S. Fourth 404 W. Walnut
330 W. Chestnut 655 S. Fourth
LOUISVILLE, KENTUCKY

Every Member Canvass Literature

Literature giving information about the various Institutions and Agencies that are supported by the Every Member Canvass Movement is now available.

CO-OPERATIVE PROGRAM TRACTS:

- "Why I Like the Baptist Co-operative Program"
- "Laborers Together With God"
- "How Baptists Worship and Work Together"
- "A Glimpse at the Co-operative Program of Southern Baptists"

SOUTH-WIDE INSTITUTIONS AND AGENCIES:

FOREIGN MISSIONS:

- "The Word of God Not Bound"
- "Catechism on the Work of the Foreign Board"

HOME MISSIONS:

- "Look Upon the Fields"

SEMINARIES:

- "Ministerial Education"

HOSPITALS:

- "Why Christian Hospitals"

WORK IN KENTUCKY:

- "The Co-operative Program of the General Association of Baptists in Kentucky."

STEWARDSHIP AND TITHING:

- "Scriptural Giving"
- "God's Message to Southern Baptists on Stewardship"
- "Seven Marks of a Good Steward"
- "I Am Resolved"
- "What is the Belmont Covenant Plan?"

PLAN OF OPERATION:

- "How to make a success of the Every Member Canvass."

PLEDGE CARDS!

- Card number one is used in securing subscriptions:
 1. To the Local Church Budget.
 2. To the Co-operative Program.

Card number two is used in securing "Over and Above" Pledges for the Kentucky Baptist Hundred Thousand Club.

This literature can be secured from the Baptist State Board Headquarters. Let your order definitely state number desired of each separate tract and also the number of Pledge Cards wanted.

Send all orders to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.



SECURITY IN OLD AGE —What a Boon!

The Federal Government has, by exempting preachers and churches from pension taxes, excluded preachers from *contributory Federal Pensions*. Only *small relief grants* for preachers already old are provided for by the Age Security Act.

The Relief and Annuity Board offers the Service Annuity Plan or the Age Security Plan to churches and preachers who will together participate in one or the other of these plans. The Service Annuity requires 2½% of monthly salary by the pastor, and 8% of monthly salary by the church; the Age Security Plan requires 3% of monthly salary by the pastor and 3% of the same salary by the church.

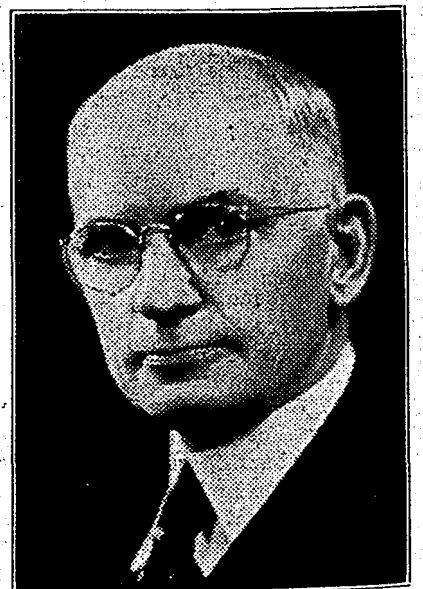
Write for fuller information to the undersigned:

THOMAS J. WATTS, Executive Secretary

**THE RELIEF AND ANNUITY BOARD OF
THE SOUTHERN BAPTIST CONVENTION**

2002 Tower Petroleum Building

Dallas, Texas



DR. THOMAS J. WATTS
Secretary of Relief and Annuity
Board, Dallas, Texas